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REV. J. GUINNESS ROGERS, B. A., D. D.

AS Congregationalists, we ought to have—if we act wisely we must have—certain advantages in our work amidst an active, energetic and progressive democracy. But there is a danger lest they may all be sacrificed if we are so anxious to insist on the democratic character of our churches that we allow men to forget that they are democracies under the absolute rule of the Lord Jesus Christ, and that they exist not to assert their own rights or to work out their own fads and crotchets but only to do the will of their Saviour and Lord. . . . In our present position there is peculiar need for the far-seeing statesmanship which will take a broad and comprehensive view of the whole situation and its needs. But it must be high-minded, spiritual in its aims, enterprising in its spirit, and courageous in its resolves. It must not be afraid of novelty, and yet it must not be carried away by every wind of doctrine or fascinated by the sensation of the hour. . . . The first and grand condition of its power is stainless loyalty to Christ and the gospel. In the absence of this Congregationalism would be little more than a form and a name.—*Dr. Rogers, in an editorial on Present Day Congregationalism.*

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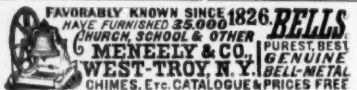
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THE CONGREGATIONALIST

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OUR ORIENTAL TOUR.

Dr. Dunning's thirteenth letter appears this week.
June 13: Paris; 14: London; 23: New York.
Illustrated Souvenir List, 10 cents.
Palestine in Pictures, 396 views; 16 views in each Part, 25 Parts in all; cost to our subscribers 10 cents per Part; to non-subscribers 25 cents per Part.

HANDBOOK NO. 6.

It comprises:
The special article on the Administration of the Board, which appeared in *The Congregationalist* March 14.
The editorial in the same number.
A bird's-eye survey of the field prepared by the secretaries.
Twelve pictures of the officers of the Board, including President Storrs and Vice-President Blatchford.
Sent postpaid. 100 copies \$1.25.

CHARACTER is shaped by principles, and these principles do their work best when they are recognized and allowed free play in life. Now that so many young men and women have come to the end of their cloistered and delightful years in schools and colleges, and are for the first time facing the world, would it not be well for them to review the principles upon which they have been shaping their conduct, to discover whether these are capable of meeting the strain of the new life and serving through the years of activity which are to come. Some have been living perhaps by impulse, listening now to voices from without, and again to the hardly recognized authority of duty. It would be well for these to determine whether they are content to be without a settled plan of choice. Some have followed lower voices when they might have been obedient to the higher call—for them there will never come a time when change will be so easy. The school life is an experimental life. It does not follow that its failures cannot be retrieved, its disappointments changed by self-mastery and consecration into triumphs on the larger field of life. God's mercy gives us turning places, opportunities for self-examination and self-determination, of which the change from school to work is perhaps the most important and significant. The whole of our after life will be colored by the use we make of them.

A suggestion advanced privately by an attendant on the Home Missionary convention at Saratoga last week met with a favorable response on the part of all to whom it was made. It was that it would be a good plan for the three leading denominational benevolent societies to hold their anniversaries together, either there at Saratoga or in some other city. This is the custom of the Baptists, and their week of anniversaries brings together the leading men in their denomination, as well as an excellent attendance of the lay membership of the churches. No doubt our missionary work would gain in impressiveness, and the inter-relations of the various departments of it be made more evident, if every year or two some such joint rally could be held. Nor do we think that any single society would suffer by being brought into close compar-

ison with its sister organizations. The very fact that we have so many societies imposes an obligation to impress upon the denomination in every possible way the substantial unity and aim of their work.

Our Presbyterian brethren evidently do not believe that the fund from which the mission work of the church is supported is one of fixed dimensions, so that, if drawn off in one quarter, drought must follow in all the others. The proposition to raise a memorial fund of a million dollars to pay off debts and advance the work certainly must have a great force of enthusiasm behind it if it does not in any way trench upon the ordinary and regular gifts to the boards of the church. No doubt the Presbyterians are quite able to give this extra million, and if they could all have been present in Pittsburg would have needed no carefully organized campaign of enthusiasm. The difficulty is that the duty of serving Christ by offering of our substance is to many a hard duty. The joy of giving they have never grasped. An extra call means for them an extra wrench in parting from their much loved money, and they are only too likely to divide the usual amount between the ordinary and extraordinary collections. Probably, however, the Presbyterian Church has as few grudging givers and givers from mere impulse as any denomination has, and we hope to see the movement a great success. It will be helped to some extent by the rising tide of better times, and its results cannot fail to bring blessing to the givers and encouragement to the workers who have been holding on amid the discouragements of pinched and trying times.

The testimony of life must always be the most effective testimony for Christ. Men who believe, men who are just and devout, men whose intellectual powers and worldly successes cannot be despised, have seldom failed in any generation with their unconscious witness for the truth. Nor has this witness been unconscious only. In England and America at least, where laymen have so large a share in the administration of church work, it has always been possible to find men active in the larger affairs of life who have also gladly devoted time and strength to the work of Christ. Testimony of this sort has been recently given by Lord Salisbury with reference to the late Lord Selborne, who was not only chancellor but also a well-known writer (better known in this capacity, perhaps, as Sir Roundell Palmer) and an active leader in the affairs of the Church of England. In his eulogy, spoken in the House of Lords, he said:

Abroad, and to some extent in this country, you will find men who affect to think that attachment to Christianity and a belief in its truths is an indication of feeble intellect, but no one who knew intimately Lord Cairns or Lord Selborne, as I had the privilege of knowing them, could doubt that while they belonged to the acutest intellects who have adorned Parliament or law at any period of their history they were not less remarkable

for the intensity of the belief and affection with which they cherished Christian truths, which they supported by their conduct and to which they had always been attached.

In the history of the reformed churches, at least, it is true that the preponderance of intellect is largely on the Christian side.

FORWARD FOR HOME MISSIONS.

Once more friends of Congregational home missions have rallied at Saratoga, heard the affecting stories of the triumphs of the gospel north, south, east and west, have come in touch with the earnest, self-sacrificing men who form and execute the plans of the society, and have felt a fresh thrill of enthusiasm as eyes have been opened to the vastness and the glory of the work and the manifest blessing of God upon it. Now what is to be the outcome of all this illumination of Christian minds and stirring of Christian hearts?

Already the ball has been set in motion. It was General Howard of his own option who did it. The movement does not represent a carefully planned undertaking of the executive officers. It has its start rather among the society's constituency, but, for that very reason, it may be all the more providential—may be the very best method that could be devised for removing the incubus of nearly \$140,000. Certainly few who went to Saratoga anticipated that the endeavor to solve the financial problem would take this precise form. But this is the form which it has taken, which commended itself to the wisest heads there, which met with unmistakable favor with the audience as a whole, which surely has within it great possibilities of good.

Let this, then, be our slogan for the present, "Fourteen hundred \$100 pledges for the home missionary debt." If we cannot be one of the 1,400 ourselves, let us make one honest, manly effort to induce a friend, a relative, a business associate to inscribe his name on the "Gen. O. O. Howard Roll of Honor." Simply to sustain the work at its present level the society will want all the extra fifty dollars, twenty-five dollars and ten dollars and dimes and nickels we can give it, and it is the business of every one of us at once to put his hand deeper into his pocket than ever before. At the same time let us also consider it to be our duty to lengthen as rapidly as possible this roll of honor to which so many names have already been attached. The work cannot be done by General Howard alone, although he has generously promised to devote much time during the coming year to pushing the movement, nor can the officers of the society alone achieve the end desired, although they will co-operate in every possible way. It is for us of the rank and file to lend a hand and speedily.

The reasons for this are many and imperative. The debt must be lifted, or there will be disappointment and privation in multitudes of homes on the frontier. Moreover, the only chance to enter the open doors swinging outward so alluringly lies

in meeting the obligations already assumed. Let us build at once our monument to Gen. O. O. Howard. He will value it far more than the loftiest granite pedestal a grateful nation could erect. While the one armed hero of Gettysburg still lives to enjoy the sight, let us roll up a fund which shall mean deliverance to our honored Home Missionary Society, shall do credit to the generosity of our churches and shall enshrine forever in grateful memory that major-general of our army who is known from the Atlantic to the Pacific as the lover of his country and the lover of his Christ.

WHY DO SO MANY OF OUR CHURCHES DIE?

Our denominational statistics for 1894 just published state that during that year 215 Congregational churches were formed and that 104 were dropped. Doubtless with hardly an exception the latter died. Their number as compared with that of those formed seems very large and suggests the inquiry what the history of our churches has been in this particular. We have examined the figures for the last twenty years as contained in the Year Book with the following results. Since 1874 the number of our existing churches has increased from 3,437 to 5,342, a net addition of 1,905. But the whole number of churches newly organized during that period is 3,565, which is 128 more than the whole number which we had at its beginning.

Yet we have lost 1,615, that is, in round numbers, sixteen-thirty-fifths as many as have been added in all, and sixteen-nineteenths as many as we have actually gained. During the first decade of the two examined, 1875-1884, 1,353 new churches were organized and 658 were dropped. During the second decade, 1885-1894, 2,212 churches were formed and 957 dropped. The proportion of loss to gain thus appears to have increased somewhat, but not much. We hear a great deal from time to time about the steady and rapid growth of our denomination but not so much about its losses. It is well worth while to give them more attention.

Why, then, are so many churches dropped? There are at least three reasons. One is that apparently justifiable anticipations of the prosperity of a given community are not fulfilled. This is especially true in portions of the West. A new town is founded and it promises to become a local center. For a time people settle there. They need Christian privileges, and there is good hope that a sufficiently numerous and stable population will remain to warrant the formation of a church. A church therefore is organized, and possibly it does useful service for some years. But in the end some withdrawal of railroad privileges or the superior attractiveness of some other town diminishes the population, destroys the prosperity of the place and weakens the church until, at last, its life flickers and dies. Nobody may have been to blame in the least for its decline, and it may have more than repaid all the labor and money which it has cost by the spiritual value of its work. Yet, at last, it has to be dropped from the list.

A second reason is akin to but somewhat different from the former. It is the decline of our country towns at the East. Some churches, generations if not centuries old, formerly well filled and influential and hav-

ing records of honorable usefulness, also have been left stranded by the shiftings of population and have had to be dropped. Some still exist which seem doomed to this fate. Here again nobody is especially to blame, lamentable although the result appears.

A third reason is interdenominational rivalry. There is good reason for believing that this is less intense and injurious than formerly. Yet it still exists as a fact. Doubtless we have been at fault sometimes and have pushed in and organized a church for the sake of having one of our own order, where there was no real, permanent need of it. In such instances—we trust and believe that they have been few, especially of late—we have deserved to fail. Sometimes, on the other hand, we have had the prior right to the ground and the best prospect at the outset. But one or more other denominations have crowded in a little church apiece, and disaster to ours, if not also to theirs, has resulted. The only remedy for this evil is the most stringent insistence all around upon the practice of true denominational comity.

Three observations suggest themselves. One is that this dropping of churches in large numbers is by no means peculiar to Congregationalists. It is true of the other denominations, especially of those which, like our own, are most active in home missionary effort. The same causes produce precisely the same results with their churches. The more new churches formed the more will die, although the proportion of successes to failures may be increasing all the time.

A second observation is that this apparent loss is not wholly waste. Most of the material which last year composed a church now dropped is found this year in other churches. It has been transferred, not eliminated. They have become stronger churches because the dropped church has died.

But, thirdly, we cannot avoid the strong conviction that the proportion of our dropped churches is far too large. The collapse of so many cannot be inevitable, if proper care have been bestowed upon their foundation and nurture. Moreover we personally have been made aware now and then of the organization of a church so recklessly as to foredoom it to certain disaster if not to speedy death. The duty of our stronger churches in every State of watching over and aiding the weaker ones, not in a reluctant and patronizing spirit of superiority, but in tender, Christian affection is solemn and imperative. And the obligation which rests upon the officials of our denominational societies to use only the most prudent, discriminating and prayerful effort to plant churches wisely, especially now that so many other forms of Christian service call for money, needs no enforcement. They have the full confidence of the churches. We are sure that they will endeavor even more earnestly to merit it henceforth.

AN EPISCOPALIAN UTTERANCE.

The sermon which Rev. Dr. E. W. Donald, Phillips Brooks's successor at Trinity Church in this city, preached on June 2 on the subject of Christian Unity, was a sensible, manly, earnest plea for Christian brotherhood and union in its truest, largest sense. We quote at length from it upon page 930. Dr. Donald reminded his hearers with

wholesome plainness of the absurdity of refusing to fellowship American Congregationalists, Presbyterians, Baptists and Methodists while recognizing the remote and indifferent Greek Church and the Old Catholics of Switzerland. He also declared unqualifiedly that the necessity of ordination by a bishop to clerical standing or for the orderly administration of the sacraments is not the authoritative doctrine of the Episcopal Church, and pleaded tenderly for Christlikeness as more important than forms and ceremonies.

His sermon gave fresh and ample proof both of his own fine Christian spirit and also of his fearlessness as a leader of thought. Such sentiments must have sent a cold chill down the spines of many Episcopalians, outside of Trinity Church at any rate. Some already have hastened into print to condemn and attempt to disprove his statements. But the wiser policy of calling no attention to his words unnecessarily probably will prevail. Dr. Donald will be looked upon by many of his own denomination as rather worse than a heretic. But he is right and he can afford to bide his time and see others come ovento his ground. Already many Episcopalians privately express their annoyance at the petty, arrogant narrowness of some of their fellows. Secularism is by no means confined to them, however, but the spirit of the Master slowly yet surely is making all his children one in spirit, if not in name.

UNEASY RUSSIA.

The thoughtful student of European and Asiatic politics finds himself led inevitably to devote special attention just now to Russia. The result of a survey of present conditions is the conviction that she is a disturbing force throughout both continents. Wherever there is threatening international trouble there are indications that she has "a finger in the pie." It almost seems as if she were reaching out deliberately in all directions, east, west, north and south, in order to add to her territory, increase her influence, or, at the least, weaken the other powers.

It evidently is Russia primarily who has called the Japanese to a halt and seeks to minimize the fruits of their fairly won victory over China. It is Russia who at the same time is demanding from China, probably as the reward of interference with Japan, the concession of territory needed for her trans Asiatic railroad and aimed to secure her also a satisfactory seaport on the Pacific coast. It is Russia who is England's keen and active rival for the alliance of Afghanistan and who constantly threatens British supremacy in India.

It is openly charged that Russia is actively scheming against the Turk in Armenia, doubtless having much true sympathy for the natives in their present sufferings and perils, but none the less trying to take advantage of the situation for her own benefit. Russia stands ever, also, at the elbow of the sultan in Europe, now threatening, now cajoling, always maneuvering to gain once more what she grasped after the Russo-Turkish war but was forced by the other Powers to surrender. Russia also, by adroitly playing off Germany against France, keeps each of them uncertain of and eager for a lasting alliance with herself, and commits herself positively and cordially to neither. It even is alleged, and not without reason, that the present friction between Norway and Sweden

is largely due to Russia's incitement of Norway to rebel, the Norwegians being offered Russian aid in return for a slice of their territory in the north which would give Russia a bit of the Atlantic coast most important to her.

It is possible to overestimate the desire of Russia to enlarge her borders and to weaken the other Powers. But undoubtedly it is real and intense. Probably it is due in part to a genuine, inborn greed of conquest. Probably it grows partly out of the conviction that self preservation requires better access to the two oceans and to the Mediterranean. The belief that war, or even a prospect of war, with foreigners tends to unify a nation and to check internal divisions also may have influence. At present the disposition, abilities and tendencies of the new czar are comparatively unknown, but, whatever they may be, he hardly can be expected at present to exhibit much independence in action. He has yet to master his business.

Russia today is pre-eminently the uncertain and the disturbing factor in the political situation in Europe and the East. What the outcome is to be only the all-knowing Ruler on high can foresee.

BIBLICAL EXAMPLES OF THE POWER OF PRAYER.

These impress most of us strongly, and they ought to. There are so many of them, they are so diversified, they represent the intercourse with God of so many types of human character, they throw so much light upon the divine temper towards men and the divine methods in dealing with our conditions, whether material or spiritual, that they interest and edify us more the oftener and the longer they are studied.

There is no need of extended specification. Each of us has been touched by the spontaneity, the simplicity, the earnestness, the sturdy faith which are their usual characteristics. The prayer of Solomon for God's protecting and forgiving care for his people; the prayer of Hezekiah for recovery from threatening death; the prayer of the publican in the temple; the prayers of the believers in the house of Mary, John Mark's mother; the prayers of our Lord himself on different occasions—these are examples of what and how much prayer may mean.

These Biblical prayers are examples not only in the sense that they are samples, illustrations, but also in that of being meant for imitation. Primarily from Jesus himself yet secondarily, too, from our fellowmen and women recorded in the Scriptures, we may learn much about prayer. If you ever are tempted to doubt whether prayer has any value, whether it touches the heart of God or even soothes and strengthens him who offers it, then make a list of the prayers recorded in the Bible and study them one by one, and you cannot fail to have a new appreciation of what it means to pray.

THE WEEK IN REVIEW.

New Cabinet Officials.

The selection of Mr. Olney as Mr. Gresham's successor as Secretary of State gives the premiership in the cabinet to a Massachusetts man for the first time in many years. It also probably insures a continuance of the policy mapped out by President Cleveland and Mr. Gresham, since it is said that Mr. Olney has been consulted and acquiesced in all important acts of the Administration during the past two years.

Mr. Olney is a man of strong will, much experience as a counselor in legal matters, and high character. To the post of Attorney General left vacant by the promotion of Mr. Olney, President Cleveland, to the surprise of the wisecracks, has appointed a leading lawyer of Cincinnati, Judge Judson Harmon, whose reputation is excellent but local. These appointments have the merit of being determined by considerations of merit and capacity for administrative service. They are not the consummation of bargains or an attempt to placate bosses of factions, and the cabinet promises to continue to be as in the past a harmonious working body rather than an aggregation of disappointed political leaders.

Civil-Service Reform—Defeats and Victories.

The Legislature of Massachusetts, despite the veto of Governor Greenhalge, persisted in enacting the Veterans' Preference Bill, which assails the Civil-Service Law of the State and recognizes a preferred class of citizens—a caste—for whom the tests of efficiency and character applicable to other citizens are not operative. The arguments for this uncalled for law, which were set forth in the debate which preceded and followed the veto by the governor, revealed distinctly the insincerity of not a few of the Republican politicians and the hollowness of their professions of belief in a civil service guarded from the attacks of all comers.

Governor Morton of New York erred in appointing a henchman of Mr. Platt as superintendent of public works, but the fact that Mr. Aldridge is a follower of Platt has not saved him from being challenged by the State Civil-Service Commissioners for flagrant breach of the Civil-Service Law in his appointments, and Governor Morton has stood manfully by the commissioners in their determination to exclude from office all men illegally appointed.

Secretary of the Navy Herbert is about to discipline severely the authorities at the Brooklyn Navy Yard who are responsible for the evasion of the regulations recently put in force there, which rules it was thought would cleanse that political cesspool somewhat. President Cleveland is about to issue orders putting the 2,500 employees of the public printing office under civil service rules, and the new Attorney General announces his enthusiastic support of the same principles.

Judge Gaynor of the New York Supreme Court has just rendered a decision affecting the rights of veterans of the war to office under the New York State Civil-Service Law, in which decision he denies the constitutionality of any such discrimination in favor of the veteran as Massachusetts has just put on her statute-book, and, indeed, it is quite possible that an early test of the constitutionality of the Massachusetts law may soon render it null as to make it far less harmful than had been feared.

Legislative Action and Inaction.

The Republican legislature of Connecticut at this session has earned the contempt of the best citizens of that State by its servility to corporations, its pandering to the desires of gamblers and enemies of public order, and its repudiation of explicit pledges that the first steps should be taken this year in reforming the State constitution and making it possible for majority rule to prevail in tests of the popular will. *The Christian Secretary* of Hartford, Rev. Newman Smyth of New Haven, and not a few of the

clergymen of the State have expressed their opinion of the legislators in terms not at all vague, and one of the preachers—Rev. J. H. Mason of New Haven, who said the legislators were "bought and sold like cattle in the shambles"—has been summoned before a legislative committee to prove his charges. He says that he can and will. The Christian citizens of Connecticut have a contract in civic house-cleaning on their hands which they cannot repudiate without shame to themselves and dishonor to the State.

The investigating committee of the New Jersey legislature has reported, giving facts respecting extravagance, theft and contempt for law by public officials—executive and legislative—such as have seldom, if ever, been set forth respecting any State in the Union. The present governor, the Board of Pardons, the Secretary of State and clerks of the county courts are all smirched. Fortunately, the legislature has resumed its sittings and already begun to enact laws suggested and indorsed by the investigating committee, which laws will preclude, to some extent at least, a repetition of such looseness and criminality in the future. Moreover, the Grand Jury of Mercer County is thought to be preparing indictments of the guilty officials, and the legislature is considering the duty of impeaching the Secretary of State. The legislature of Pennsylvania, the creature of Senator Quay, after a bitter fight, has refused to make a needed investigation of the administration of Philadelphia's affairs.

Municipal Reform.

Say what you may about certain lapses from his pledges of which Mayor Strong of New York is guilty, the fact remains that at the present time that city is in three respects decidedly higher-toned than the most sanguine reformer would have dared to predict one year ago that it would be. Its streets are clean, in the slum districts as well as on Fifth Avenue and in and about Wall Street; it has a clean, intelligent, forceful set of police commissioners; and now, as the result of Mayor Strong's latest action, it has a corps of municipal judges and justices that can be relied upon to know and execute justice, denounce extortion and protect the innocent and helpless. The appointees represent all of the many political factions of the city, but none are ultra-partisans and many of them are highly educated gentlemen and experienced lawyers.

Dr. Parkhurst, just before sailing for Europe, in a significant interview, served notice upon Mr. Platt, Senators Murphy and Hill and all other State bosses that upon his return he and those who stand with him intend to begin a campaign of education throughout the Empire State; for they realize that not until the Albany legislators are more truly representative of the best sentiment of the State can New York city expect to have the reform legislation that it needs. He also declared unequivocally for more self-assertion and independence in municipal government, and protested against the present dominance of the legislature of the State in municipal affairs.

Turkey and the Powers.

The rejection by Turkey of the ultimatum of Great Britain, France and Russia has not caused them to cease pressing for what they justly demand, but it has brought about a downfall of the Turkish ministry, a reconstruction of a new cabinet with Said Pasha as Grand Vizier and has stimulated the war spirit and talk of Europe decidedly.

Feeling in Great Britain in certain circles is running high. *The Speaker*, which is supposed to be the organ of Lord Rosebery, has virtually said that the time has come for acts, not words; and there are many indications of a disposition at the British Foreign Office to re-enforce the naval stations on the Mediterranean and gather the Mediterranean fleet off Constantinople. How Turkey can be so resolute in defiance of the joint will of three such Powers is a mystery, unless it be that Russia is playing a double part and secretly bolstering up the sultan's very natural disinclination to surrender any of his authority. So unvarnished and tricky have the Turkish representatives on the commission investigating Armenian atrocities become that the European members of the commission have refused to sit longer with the representatives of the sultan, and the work of that body may be deemed at an end. The murderous assault upon European consuls at Jiddah, Arabia, seems to have grown out of Moslem hatred of those responsible for enforcing sanitary regulations upon pilgrims to Mecca; and there is danger at any moment of a fanatical Moslem uprising as a result of the perfectly justifiable efforts to prevent cholera from getting a foothold in Europe.

Japan and China.

Formosa has been formerly transferred to Japan, but to secure possession Japan is now forced to suppress a rebellion of somewhat formidable proportions, and to this end the city of Keelung has been bombarded and captured during the past week, an advance made into the interior by Japanese troops and other vigorous methods employed to impress upon the former subjects of China that affairs in Formosa hereafter are to be controlled by a power that is resolute and that seeks justice in civil administration as well as revenue.

In Japan itself the government seems to have brought about, even in the most radical factions, a recognition of the wisdom of the course adopted by Count Ito in submitting to European intervention respecting Japanese occupation of Manchurian territory. Whether this harmony is the result of such forcible methods as brought about the suppression of many of the native newspapers soon after the treaty was signed, it would be interesting to know. China, that hitherto has placed most of its loans in Great Britain, has, through the influence of Russia, who guarantees the loan, just made arrangements with French bankers for a loan of \$80,000,000 at four per cent. interest. Russia, it is said, not only gets a liberal commission in money for this guaranty, but also certain concessions of territory in Manchuria which will be of inestimable value to her in her career as a wielder of power in Asia and the North Pacific. As we go to press there is a disturbing report of a breaking down of Chinese authority in the province of Canton and the massacre of all the European and American missionaries at Cheng-tu. The American workers there are of the Methodist Episcopal Church North and Canadian Methodists.

NOTES.

Norway seems to be less belligerent, and there is more hope of an amicable settlement of the difficulties with Sweden.

Queen Victoria is credited with having disciplined her eldest son for his irreverent conduct on Whitsunday, and she is said to be deeply stirred by the Armenian atrocities and to be using her influence to induce the British

Foreign Office to be vigorous and firm in its policy.

The repulse of the French in Madagascar is welcome news to those who know the history of the Malagasy Christians and hope for their victory in the contest with secular France. The call for more troops means heavier taxes for the French.

Senators Teller and Dubois say the West will desert the Republican party if it refuses to indorse the free coinage of silver idea, and representative Southern newspapers and men say they will desert the Democratic party if it takes any such attitude favoring silver as the Illinois Democratic State Convention indorsed last week—all of which is typical.

The Supreme Court, by a vote of four to five, says that international comity does not require that the courts of the United States should invariably respect the decrees of the courts of Europe. Hereafter an American citizen who has a judgment entered against him in a civil case in a foreign court can have a rehearing of the merits of the case in this country's courts if it be shown that the procedure of the foreign court is radically different from that of our courts or that the judgment is obtained by fraudulent means.

Spain has apologized satisfactorily for the Alianza affair. It would appear now as if Secretary Olney's first duty would be to satisfy Spain that the United States is doing all it can to prevent the Cuban rebels from deriving their chief strength from sources within our borders. It is significant that General de Campos has sent to Spain for heavy reinforcements.

IN BRIEF.

Dr. Guinness Rogers is the acknowledged leader of the English Independents militant. We give up much space in this issue to a pen picture of one whose fiftieth year in the Christian ministry was recently celebrated appropriately by representative English Congregationalists and statesmen, the more tangible, if not more genuine, manifestation of their regard being a check for 1,000 guineas. Dr. Rogers is the intimate friend of Mr. Gladstone, who says of him: "No man has done more to keep the English people right on great national issues than Dr. Rogers." Rev. C. A. Berry, in the *New Age*, recently described Dr. Rogers as "a broad Evangelical in religion, an enlightened exponent of religious equality, a staunch supporter of purity and progress in politics, a friend of missions at home and abroad, and an eloquent advocate of social reform and national righteousness." As the leader of dissent and as a Liberal partisan, there are few, if any, in England who compare with him in influence; while among Congregationalists in this country, owing chiefly to differing relations between church and state, we have no one with whom to compare him.

Just as we go to press we are informed that the vacancy left in the Board of Visitors of the Andover Theological Seminary by the death of Judge Marshall was filled on June 10 by the election of William G. Basset, Esq., of Northampton, Mass. Mr. Basset is a lawyer of high standing in the community and well qualified to undertake the important duties of his office.

The General O. O. Howard Roll of Honor—what a ringing sound the phrase has! The higher up on it you stand the greater the glory.

The Baptists ought to be in fine fettle. Thomas Olney, the Puritan ancestor of the new Secretary of State, was a loyal friend of Roger Williams, and the father of the new Attorney-General was a Baptist preacher.

Not only those who heard the address when delivered at Lynn, but all who desire to have their missionary enthusiasm quickened, will

be glad to read President Gates's incisive address. It is a good campaign document.

That was a true word uttered by *Zion's Herald* last week that "there is a type of religious Jingoism more prevalent, deeper-seated and more worthy of rebuke" than even the absurd bluster of the people who every few months want to fight England.

Rev. Dr. Noble of Chicago has the sympathy of all in his bereavement. Our Chicago letter gives the sad details. Mrs. Noble was a rare woman, who won when alive the beautiful title of "God's best gift to many loving hearts," and stood to not a few as the incarnation of holiness and unselfishness.

Mr. Foxcroft's well-told story of the way in which Cambridge has thriven during its eight years' immunity from saloons ought to incite scores of communities to concerted efforts to secure similar exemption. Have New Haven, Northampton and other college towns no Beaches, Foxcrofts and Father Scullys to arouse the people and lead them on to victory?

We regret to see two of Boston's best papers—*The Herald* and *The Advertiser*—taking up at this late day the unfair charges made by Mr. Thomas G. Shearman against the Hawaiian missionaries and their sons. Mr. Shearman's charges are not only disproved but stale, and a wide-awake exchange editor on either of these papers would have saved them from their present attitude of seeming to be not only unfair but asleep.

Great is the power of association, especially in connecting honorable names with honorable labors. John Alden, the Pilgrim, was a pioneer in Christian and patriotic service in his day, and it is a not unnatural and a complimentary mistake which a Chicago correspondent of the *Boston Transcript* made the other day in giving his name to the representative of Mansfield House in London who is now in this country. But our English visitor, who, by the way, is a Congregational minister, is not John but Percy Alden.

The month of May marks an encouraging increase in the receipts of the American Board, which were \$49,921 as compared with only \$40,631 received in May, 1894. The sum of \$6,469 was contributed toward the debt last month. Glancing at the records for nine months this year as compared with the corresponding months last year, we find that there has been an increase of over \$10,000, both in regular donations and in legacies, but a considerable falling off in the special contributions, causing a net loss of \$4,906.

The National Christian Citizenship League calls for the aid and support of pastors of all denominations in a movement to have on the Sunday before Independence Day special patriotic services in the interests of Christian Citizenship. The League aims to have no less than 100,000 sermons upon national righteousness preached on June 30, which shall stimulate more vigorous efforts for public purity. Literature will be sent freely to ministers who apply to the headquarters of the organization, 153 La Salle Street, Chicago, inclosing postage.

The pilgrimage idea has blossomed into fruit among the Presbyterians. Five hundred of them journeyed to Freehold, N. J., on the 4th and went from thence to the Old Tennent Church on the battlefield of Monmouth, in which church there is a communion table over which David Brainerd administered the Lord's Supper to his Indian converts. The antique church, the beautiful and historic battleground, the graveyard with its graves of the worthy and noted early Presbyterian preachers were all objects of devout interest and veneration.

The writer of the contribution, published under Gleanings from Our Mail Bag, about the new Congregational House, is quite right in saying that it does not belong to Boston

alone to build the proposed new building. But he apparently is unaware that the officers of the American Congregational Association made "a plain and earnest statement of the need and cost" of it some two years or more ago, and that the money was by no means forthcoming. We trust, now that times are improving, that they soon will see their way to renewing their statement. Meanwhile, we do not doubt that the treasurer will be happy to receive "N. N.'s" check and to let its amount accumulate at interest until others in sufficient numbers heed his most timely and public-spirited appeal.

If more people would give the necessary time and trouble in order to follow up and punish those who are guilty of small crimes we all should be better off. Ex-Mayor Matthews of this city when in New York the other day was charged two dollars for having tried to use a public telephone which was out of order and would not work. Upon his objection a policeman was called and ordered him to pay. Mr. Matthews paid under protest and has complained to the Police Commission, and proposes to go to New York on purpose, if necessary, to follow up the matter. We know nothing more of the merits of the case than the reports in the daily papers, but the public-spirited course of Mr. Matthews doubtless will save many others from being plundered hereafter.

The most striking paragraph in our Japan letter is that setting forth the action of the Kumiai (Congregational) churches at their annual meeting, whereby their home missionary society is hereafter to be entirely under Japanese management. Thus a controversy, prolonged for many months and arousing much difference in opinion, seems to be amicably settled. It will be observed that while the new society asks no grant from the American Board, it is ready to receive contributions from any source. In this respect it is not altogether unlike certain American organizations of a similar character. It will be interesting to watch the operations of this society now that it is purely independent of foreign influence. It certainly has enough to do if it sets before it, as we presume it does, not only the evangelization but the Christianization of Japan.

Archbishop Kenrick of St. Louis has been deposed from authority in the diocese of St. Louis and relegated to a diocese which exists only in name. The cause of this almost exceptional action is his senility and unwillingness to comply with the orders of the higher powers. Archbishop Kenrick was one of the few ecclesiastics who dared to protest at the Vatican Council against the doctrine of papal infallibility. In his attack upon that dogma he showed erudition as well as courage. The primacy of Peter though not his lordship he admitted, but he conceded the primacy only because of tradition, and denied that it had any Scriptural warrant, in this agreeing with Irenaeus, Tertullian and Augustine. It was he who said to Manning that the pervert's zeal for the new dogma reminded him of what used to be said of the English settlers in Ireland—that they were more Irish than the Irishmen. It was he who said that he never had been able to find the dogma of the immaculate conception in the Scriptures or in the writings of the fathers, nor had he ever found a man who could point to such authority for it. It is with regret that all candid men and lovers of freedom of thought see this venerable servant relegated to obscurity.

STAFF CORRESPONDENCE.

FROM NEW YORK.

Salvation Army's Headquarters.

The Salvation Army's new headquarters in Fourteenth Street is completed and this week has been dedicated with unique ceremonies and overflowing joy of the army's rank and file. The New York, Brooklyn

and vicinity contingent was re-enforced by delegates from many parts of the country. The services began on Monday with an afternoon parade through that section of the city, Commander and Mrs. Ballington Booth taking, of course, the most conspicuous parts. After the parade, with the firing of cannons, unfurling of the stars and stripes and the Salvation Army flag, music by the band and speeches by Mr. and Mrs. Booth, the building was formally opened for use. There was another and larger parade in the evening, followed by indoor services before 2,000 people. The enthusiasm culminated when Commander Booth and one of his staff danced an impromptu "jig" on the platform, and the officer was picked up bodily and borne over the heads of the excited people.

The building is an imposing one of light colored brick and stone, eight stories high, with two lateral towers and a lofty central pavilion, which, when electrically illuminated at night, rivals the *World* building in brilliant display. The cost of land and building, \$350,000, seems to have been met with very little trouble, even in these times of distress for missionary organizations throughout the country—so potent is the drawing efficacy of "some new thing." Much money has been raised by peripatetic "Salvation lasses" with little pictures of the new structure on a printed receipt for ten cents. Who could refuse a dime to solicitors in poke bonnets so ridiculously winning?

General Howard's Monument.

Our one 'way down-town church—the "Camp Memorial"—is by no means a new enterprise, though it has come into new life and notice of late. It dates back to 1859, and even then it was gathered from fragments of evangelistic meetings which good men and women had held for the benefit of poor people living on the western fringe of the slums, on both sides of the Bowery. Of late years these meetings have been held with growing zeal, some temporarily detached pastor taking the lead and rallying to his help devoted laymen and laywomen who did there much faithful, self-denying work that the Lord owned and blessed. In this case General Howard found matters on coming here, and with his characteristic consecration and enthusiasm set about giving to these wavering transient elements a fixed, orderly and efficient church life. Sparing neither his own, his family's nor his friends' time, money or personal labor, he secured a church home—not very inviting, but much better than it had before known—just east of the Bowery in a populous and needy neighborhood and obtained help of the Congregational Home Missionary Society towards sustaining regular preaching and pastoral work, holding meetings every evening and cultivating close acquaintance with the people and their children. The result has amply rewarded the outlay. Many of the transient dwellers thereabouts have come under Christian influences, have forsaken ruinous habits, and not a few have been hopefully converted. The change in the beloved General's position takes him from us, but the work seems now firmly established and bids fair to be among the brightest records of his life among us.

The present pastor, Rev. H. G. Miller, began work there in November last, and has a membership of sixty-six, thirty-six of whom have been received on confession since April 1. Among those who united at a re-

cent communion season three were converted Hebrews, one a Mohammedan from Algiers and one a colored woman of African descent. "Work for others" is the motto of the converts. The Algerine, whose occupation is the caring for cattle on one of our Liverpool cattle ships, gave up a recent voyage with its pay, procuring a substitute, rather than miss the services of a certain Sabbath on which he had set his heart.

Our Great Pleasure Ground.

Now is just the time for people who know a good thing when they see it to come to New York and see things—first of all Central Park. It never looked so lovely and never was so largely visited by adults and children, particularly the latter. Our new reform administration has shown its wisdom and its humanness by greatly relaxing the restraints heretofore put upon the use of this lovely spot. Instead of the crabbed old signs, "Keep off the Grass," everywhere, one reads "Lawn Open" on numerous playgrounds and rest places, and to see the delighted children—may they never abuse, and so lose the privilege—on Saturday afternoons, or as on Memorial Day, disporting themselves on the greensward stirs the blood of age with the old-time warmth, stills the pain in rheumatic limbs, and recalls bright memories of Boston Common—O, so long ago—and of dear ones now in heaven, whose early friendship made the historic spot then so dear, and now suffuses it with such tender associations.

But our park, so spacious, varied with lawns, meadows, sheep range, lakes, groves, forest, flowering plants and shrubs, drives for grand equipages, retired paths for equestrians and bicycle fiends of both sexes, but, best of all, the people's carriages, somewhat after the "diligence" pattern, that for twenty five cents give one a full hour's ride through the most beautiful parts of the park, on Wednesday and Saturday afternoons, stopping for a little in the vicinity of the bandstand to hear the exquisite music. How easy it is, thus feasting the eyes on every shade of green and the jewel-like brightness of the flowers, watching the antics of the gray squirrels and hearing the songs of birds that, knowing so well who loves them, repay that love in generous measure—how easy it is to forget pain and anxiety and sorrow and foreboding, to believe that this life is worth living for a time, and to feel well assured of that other life eternal. HUNTINGTON.

FROM THE INTERIOR.

Endowment of Central Church.

In order that the expenses of the Central Church may be provided for Mrs. Cella Wallace, an old-time member of the church and a faithful friend of Professor Swing, has given a large sum of money towards its endowment. At present its income is sufficient, but there are many opportunities for work not yet undertaken for which additional funds are needed. Dr. Hillis, the pastor, has started for Europe, where he will spend his summer vacation. Greatly as Professor Swing has been missed, the congregations which have listened to Dr. Hillis have been large and the prospect for their future growth is encouraging.

Professor Moulton and Sunday Evenings.

Fortunate indeed is that congregation which has the privilege of listening to the book of Job, as recited and interpreted by Professor Moulton. Reverent, devout in

spirit, thoroughly in sympathy with his subject, to almost every one the poem, as it is given by this master in literature, assumes a character wholly unsuspected. Last Sunday evening the poem was recited at the Union Park Church in place of the regular sermon, to the edification of an audience which, in spite of the oppressive heat, nearly filled the great house.

President Frost and Berea College.

At the last Ministers' Meeting, President Frost gave an address on the Social and Industrial Leavings of Slavery at the South. It was full of interest and hopefulness. Dr. Frost has entered into the study of the Southern problem with great zeal and with unusual advantages. He is fast coming to the conclusion that institutions like Berea are the best means for its solution. Here the different classes meet together. Although no violent attacks on the prejudices of the South are made, the spirit of the institution makes itself felt in the destruction of race hatreds and in the substitution in their place of the Christian feeling of brotherhood. He sees a great future for the mountain whites and magnificent opportunities for the establishment of schools among them. Berea has had a hard struggle. The tide seems to be turning in her favor. With increased endowments and two or three new buildings, she would be equipped for a work which no other institution in the country can undertake. Would that some of the consecrated wealth of the old abolitionists might find its way into the permanent funds of this highly successful institution. Introduced by Dr. Roy of the A. M. A., Henry Clay Gray, a colored man from Texas, made a brief but effective address. Resolutions were also passed approving of the work of the Western Seaman's Friend Society, which has an important station in Chicago.

Liberal Religion.

There has this week been an echo of the Parliament of Religions at the Sinai Temple, Rabbi Hirsch, pastor. All the liberal societies have been represented. Dr. Alfred Mommerie of England has been present and taken part. In his judgment signs of progress are seen in the fact that religion has now come, in liberal ranks surely, to be identical with morality. As if in any of our churches it was ever believed that a man could be truly religious, truly Christian if he were not moral! Rabbi Hirsch announced at one of the sessions a gift of \$20,000 from some unknown friend to the Jewish Manual Training School for the special instruction of the children of Russian refugees. The school has now received \$67,000 towards a needed endowment of \$300,000.

The sensation of the gathering has been the address of Dr. Herron, who seems to have denounced existing institutions, courts, legislatures and corporations in a characteristic fashion. His theme was The Uses and Abuses of Wealth. If it is his purpose, as he is reported to have said, "to disturb the existing order of things," a little more self-restraint in the use of language would not injure his cause. Very few people believe that statements like the following are true: "The courts of England would never dare to govern England as the courts of America govern us. Corporations that murder thousands for money, and by refusing safe appliances and methods, would not be tolerated even in Russia." No one denies the existence of serious wrongs

among us, but such wild assertions are hardly calculated to recommend their author as a man whose criticisms are weighty. To say that "five people a day" were killed during the recent railroad strike in the interest of railroad corporations is to make an assertion for which no evidence has yet been furnished. The policy of the liberal churches united on the platform represented in this Chicago gathering is to establish, wherever possible, organizations like those of the Y. M. C. A., but with other principles to control them.

In Memoriam—Mrs. F. A. Noble.

There are no words in which we can express our sense of the loss which has come to the Union Park Church and to a very wide circle of friends in the death of Mrs. F. A. Noble. She passed quietly, peacefully and joyfully into her rest at three o'clock Friday morning, June 7. She had been ill a little more than a week, but kept up her interest in matters pertaining to the church almost till the last. Toward the missionary rally in the First Church her thought had gone out in great anxiety, and in the reports of its success and spirituality she took profound delight. Three or four days before her release it was evident to her husband, who watched by her bedside day and night with unwearied devotion, that she could not survive, but the physician felt that there was hope till within a few hours of the last. She had recently completed sixty years of life, thirty-four of them as helper and inspirer of him whose name she had chosen to be her own. Beautiful years they were, full of earnest, Christian thought and fragrant with the deeds of a life into which seemingly no taint of selfishness ever came. With rare graces of person, charming manners and intellectual gifts of a high order, she could not fail to be a center of attraction in whatever circle she might enter. Feeble as she has been for many years, she has yet carried the burden of the church on her heart, made herself fully acquainted with the objects to which its generous gifts have been consecrated, and has been as sympathetic with the young people in their literary and social pleasures as if she herself were still in her teens. Moving among us unobtrusively, the serenity of faith on her beautiful face, she has seemed to us all a very saint of God. That such a life could be possible, so complete in all that makes life desirable, is another illustration of the victory which comes through faith. To meet her was a privilege, to sit with her at her table and listen to her rich and stimulating conversation, to breathe the atmosphere of her refined home, one may truthfully say were foretastes of the blessings of that heavenly society into which she so longed to enter. We can but look upon her departure from us as a translation and a triumph. At her funeral, which will occur Sunday afternoon in the church, she wanted glad songs sung and only the simple flowers which friends might bring scattered upon her casket. Hard as it is for the husband and the sons who are left behind, they are sustained by precious memories of a life in which Christ and his kingdom took the first place, memories which will become more precious and cheering with every passing year till the reunion above. That the sympathies of hundreds of hearts go out to them in their bereavement and that they are borne on the prayers of a loving church they need not be told.

Chicago, June 8.

FRANKLIN.

FROM JAPAN.

Peace Prospects.

The unexpected has happened and peace is assured without the capture of Peking. The uncertainty and excitement of the past ten days have been intense, and when the Russian and French gunboats left Kobé harbor five days ago under sealed orders, having previously purchased a large supply of materials useful during and after a battle, stocks and hearts went down with a jump. But they soon rallied, and the general impression now is that an understanding has been reached by which all parties interested are fairly well satisfied.

There may be said to be three quite distinct sets of views on the situation among the Japanese themselves. First, the military party, composed of the rank and file of the army and navy and backed by the strong foreign policy political parties. The cry of this section still is, "On to Peking and further if need be. No compromise even with Russia." Second, the mercantile community, now ready for peace on almost any terms. Third, the government, including a large number of the higher military officials and of thoughtful men generally who recognize Japan's limitations as well as her abilities, and who feel that she has done enough for the present and may now rest on her laurels, provided Russia does not demand too much from the victor. If she does there must be more fighting.

As I write this I am in Kyoto, within a quarter of a mile of the old palace, where the emperor at present resides and which has been for ten days past the military headquarters of the nation, removed here from Hiroshima, and yet it is impossible to obtain reliable news or to prophesy what the morrow may bring forth. One thing, however, is certain—Japan's conduct thus far in these peace negotiations has been most admirable, and if let alone she and China would soon find a way of peace and mutual prosperity.

The Meeting of the Year.

The Kumiai churches have just held their annual meeting. Forty-four men, representing thirty-seven, so-called, independent churches, constituted the voting element. There must have been as many more non-voting delegates and evangelists present, together with a good number of missionaries, and at several sessions a large audience of local Christians. One great question confronted and controlled the meeting, viz.: the independence of the Home Missionary Society. This was finally voted with practical unanimity and means that the society will henceforth be entirely in Japanese hands, asking no subsidy from the American Board but receiving voluntary contributions from any source whatever, will economize its work as much as necessary and both carry and control it alone. We missionaries view this as a real step forward and rejoice in it.

Further Details.

A strong effort was made by delegates from the weaker churches to break the iron-clad decision made two years ago at the Tokyo meeting by which only so-called independent churches hold the right to vote at annual meetings. The attempt was unsuccessful, but the question undoubtedly will come up next year and a more equitable division be made. Aside from the determination to become independent, the most marked characteristic of the meeting was individual self-control and a general

spirit of toleration. Not an ugly word was spoken. A hearty vote of thanks to the American Board for generous subsidies in past years was unanimously passed and a committee of conference appointed to meet the delegation to be sent out next fall by the Prudential Committee.

The question of legislating in regard to the location and work of missionaries, which was one of the topics arranged for discussion, was thrown out entirely. Also the question of theology. The fellowship of the churches is wide and some of the most vigorous speeches were made by extreme liberals, but the body as a whole committed itself to nothing more alarming than simple toleration. A strong plea for aggressive work at home was made by Rev. T. Osada of Kobe, who was re-elected president of the Home Missionary Society, while Rev. S. Miyagawa, one of the five Christian chaplains sent to China, told of his experiences with the army. He advocated great caution in entering on distinctively foreign missionary service and thought the errors of the Western system might be avoided by Christian colonization. He recognizes that whatever the methods used great tact, patience and devotion will be required. Hon. B. G. Northrup of Connecticut gave an address which was well received.

Rev. T. Harada of Tokyo was the moderator, Osaka was the city, the meeting opened with a very impressive funeral service of one of the mothers in this far Eastern Israel, the sense of fellowship was very marked, the spiritual tone fairly high and in a word it was a memorable gathering of these Christian workers in Japan. *Rival Religionists.*

The Buddhists have had their innings and now Christians are at the front. Last month saw a gathering here in Kyoto of representatives of various Buddhist sects. About forty delegates were in attendance. Mr. Hirai, who was somewhat prominent at the Parliament of Religions, was the leading spirit of the occasion. It does not appear to have been a meeting of special power or promise. More recently public preaching services in the interests of the same cult have been held in this city, which because of the presence of the emperor and the great industrial exhibition now in full blast is the city of the Orient.

Christians are likewise improving the occasion. Rev. O. Cary of our own and Rev. J. P. Porter of the Presbyterian mission have opened a gospel shed and tent near the entrance to the exhibition. There are preaching every afternoon, tract distribution and personal conversation. Yesterday 130 of the best Christian women in Japan outside of Kyoto, together with their sisters of this city, held a very enthusiastic convention, and an equal number of the sterner sex are holding this week, in the beautiful new City Hall of Kyoto, a grand series of meetings, discussing such vital questions as Evangelistic Methods After the War, Theology and Practical Work, Socialism and the Church. This is the Japanese Evangelical Alliance in its fifth convention. Three years ago it could hardly find a meeting place in Tokyo; today in the finest public hall in the country. Such a gathering at such a time as this, in such a place with such a spirit, is an inspiring sight indeed. Christianity now has a recognized standing in the land.

Kyoto, Japan, May 8.

J. H. P.

THE SARSAPARILLAS.

BY REV. A. H. QUINT, D. D.

I recall a great war in the weekly papers of my early life between two preparations of sarsaparilla. It was when I was learning to set type in a newspaper and job office, and the fierce advertisements impressed themselves upon my memory. By the way, reading proof is the best method of learning how to spell. One sees the word and will always know when it looks right.

The two kinds of sarsaparilla were those of Dr. Jacob Townsend and Dr. Samuel P. Townsend. Dr. Jacob was the old doctor; Dr. Samuel P. was the young doctor. The advertising war was furious. Jacob was an old family doctor they said. He had had the experience of many years and had put into his medicine the results of a lifetime. He disdained the rashness of speculative youth. Samuel P. was not hide-bound. He had the brilliancy of modern invention, the treasures of science, the freshness of young life. Each extolled the almost supernatural virtues of sarsaparilla, but each denounced the other as dangerous. Each warned the community against being deceived. The only genuine sarsaparilla was the one bearing the inventor's name, and each had abundant testimonials of the efficacy of his compound.

Sometime afterward, when my studies led me into more important fields, the recollection of the medicine war suddenly came to my mind as of something remarkably similar to certain great quarrels in speculative thought. By no means would I deny the value of controversy or of its results. But when we look back through pamphlets and volumes upon the fightings of our fathers I think the parallel which I have summoned is evident. Who knows about the contest between the taste scheme and the exercise scheme? Who, except a few theologians or antiquarians, know what these words mean? Yet in their day, perhaps seventy years ago, they distracted the pulpits of New England. Each insisted that it was the only genuine article. For myself, I must solemnly aver that the taste scheme, as I read the old documents, was the only genuine preparation. It is true, I suppose, that the other scheme worked as well as its opponent. Each, doubtless, had its own value, and whether it was according to the formula of the old doctor or the young doctor does not seem to have vitally affected the churches.

Perhaps I may venture to allude to another great controversy which I think had rather spent its force just before my time in the seminary. I fear I shall awaken some echoes of the old battle if I mention two names, but it will be only in the minds of old soldiers nearing heaven. It was a great controversy. It established a new theological seminary. They used to call one side "old school" and the other "new school." It is a noticeable fact that writers of the present day, especially in secular matters, are bewildered into error by these terms, calling certain people "old school" who are really the "new school" men of not many years ago. I have again to admit my belief that the "old school" had the better argument. I am not sure but that I thought that old Dr. Jacob, on the whole, made the best preparation of sarsaparilla, although I could not deny that young Dr. Samuel P. presented admirable testimonials. It is said that one young man, of the

then extreme New Haven type, was accepted as a missionary of the American Board by a majority of only one in the committee. When he returned after some years of work, and was asked about the views for which he had contended so fiercely, he answered, "I declare, I never thought of them after leaving the wharf." Good, solid work is the best way to cure great speculations. I think that when one enters heartily into preaching the gospel, a little nonsense, however profound he thought it when he came out of theoretical discussions, will speedily be pounded out of him.

I am supposing all this time that the real truth is held, although in different forms. Those forms men will fight for with all the intensity of a conviction that the particular form is a necessity. Men will indeed separate, one from another, because of these diversities. They will waste time and ammunition in fighting each other. Perhaps it is a necessity. Perhaps truth comes out clearer because of it. But it is instructive to see how the very controversies of so few years ago are so absolutely forgotten that people now do not recognize even their names. The inquisitive man must go to the Congregational Library to inform himself as to what I am writing about. They say that the patent office at Washington is immensely valuable for showing an ardent inventor what has been designed in precisely his own line and has proved useless. The same value may attach to much in our library, although the law of evolution has brought much that is real out of these old controversies.

I doubt if a single reader has now in memory the names of Dr. Jacob and Dr. Samuel P., names which perhaps my newspaper experience fixed in my mind. It will do no harm to remember that every few years has a new crop of advertising names which, however skillfully paraded, will speedily pass away. Perhaps it is a more important question whether the two sarsaparillas had any sarsaparilla in them. It is not certain that what sarsaparilla may have been employed in the early stages of the contest did not disappear in the course of the controversy, as the truth may disappear through contentions about its forms. It has been strongly hinted that whatever was curative in some such preparation was really the work of an alternative drug whose name was not used. It has also been said that a guileless old farmer who once took to the manufactory a large supply of the nominal root was surprised to be informed that they did not use the article. Possibly some "schemes" are as destitute of real substance, and will therefore pass into oblivion because useless. If the "schemes" have life they will live, but their form is not life.

Different times show more extensive changes. Sarsaparilla was asserted to be the mighty curative of mankind fifty years ago. But I have been informed that much which claims to be sarsaparilla is only sassafras. In fact, back in 1603 sassafras was the potent factor of life. When Matthew Pring in that year ascended what we believe is the Pascataqua, the adventurous voyager recorded his extreme disappointment in these words: "We saw also, sundry sorts of beasts, as stags deere, beares, wolves, foxes lusernes, and dogges with sharp noses. But meeting with no sassafras, we left these places."

If there is not even sassafras in men's controversies, we are indeed unfortunate.

The Grand Old Man of British Congregationalism.

Rev. James Guinness Rogers, B. A., D. D., at Home.

BY THE LONDON REPRESENTATIVE OF THE CONGREGATIONALIST.

Now that Dr. Dale has passed away, Dr. Guinness Rogers, whose jubilee or fiftieth year of pastoral work is now being celebrated, is unquestionably the most representative Congregationalist in Britain. For more than half a century he has fought the battles of Nonconformity and witnessed the steady triumph of the principles for which he has so zealously contended. Today his natural force is scarcely diminished, whilst his enthusiasm was never greater. Like the late Dr. Dale, his almost lifelong friend, he has by his disinterested service, his unblemished career and his kindly nature won the confidence and affection of the entire denomination. No two men knew each other better than did Dr. Dale and Dr. Rogers, and none could form so true an estimate as they of each other's work and worth. "I have known Mr. Rogers for nearly forty years," wrote Dr. Dale, shortly before his death. "I have shared with him many kinds of public work, and I can bear testimony to the unselfishness and courage and unfailing energy by which he has been always distinguished." Dr. Dale declared that very much of his own work would never have been done but for Dr. Rogers. Beautiful testimony springing from a beautiful friendship.

A native of Ireland, Mr. Rogers was born on Mr. Gladstone's thirteenth birthday, Dec. 20, 1822, so that he is now in his seventy-third year. He has held but three pastorates, having spent six years at Newcastle-on-Tyne, fourteen at Ashton-under-Lyne and the last thirty at Clapham, a London suburb. He ministers to a congregation of good social class, whose attachment to their pastor has strengthened from year to year. The services at Grafton Square Church are always reverent and seemly, without the least approach to sensationalism, and however hot may be the political or social controversy in which Dr. Rogers is engaged during the week, he never allows it to disturb the Sabbath quiet of the sanctuary. This being the year of Dr. Rogers's ministerial jubilee, his friends are now uniting to do him honor. That the Grand Old Man of Congregationalism, as he is frequently called, is regarded with admiration and esteem far beyond the limits of his denomination is shown by the receipt of subscriptions to the presentation fund from persons, in many parts of the world, of varied ecclesiastical and social position, including members of the church whose connection with the state he has so vigorously opposed. One of the first subscribers was Mr. Gladstone, and one of the last the Earl of Aberdeen, who wrote from Canada as soon as he heard of the proposed celebration.

When, as the representative of *The Congregationalist*, I asked Dr. Rogers, who lives on the verge of Clapham Common, to allow me to call upon him, he very cordially made an appointment. On the platform Dr. Rogers when roused is fiery, aggressive, overpowering; in his domestic circle he is placid, gentle, humorous, playful. In certain attitudes Dr. Rogers, with his massive head, crowned with a few wisps of white hair, vividly recalls Mr. Gladstone, whom he also resembles in, among other things, his immense capacity for work, his tenacity

of purpose, his unfaltering confidence in the final triumph of any cause to which he devotes himself. The veteran Congregationalist has been a consistent supporter of the veteran statesman, and his devotion was never greater than in the Irish home rule campaign which cost Mr. Gladstone so many personal friendships. Dr. Rogers has had the privilege of entertaining the ex-premier at his house. It was there that Mr. Gladstone, on June 18, 1892, replied to the Orange Convention at Belfast, and opened the election campaign that ended in his return to power.

When I called to spend a forenoon with Dr. Rogers we first spoke about a paragraph in that morning's paper stating that two days before, while the mayor of Mentone was receiving him at the station, Mr. Gladstone, with his well-known courtesy stood hat in hand, although the weather was very severe. The mayor begged the venerable statesman to cover his head. "Thank you," said Mr. Gladstone, "but I am not an invalid," and he remained uncovered as long as the mayor did.

"That reminds me of my own experience with Mr. Gladstone," Dr. Rogers remarked. "I remember going to a garden party at Dollis Hill on one of those cold, wet, miserable days we occasionally get in the spring, with, I think, an east wind blowing. On going into the house I found Mr. Gladstone with a shawl round him and evidently suffering from a severe cold. Shortly afterwards I met him hatless on the wet lawn. 'Will you excuse me, Mr. Gladstone,' said I, 'but is this wise?' 'O,' he replied, 'God's fresh air never did me any harm.' I have witnessed many instances of his extraordinary virility." Dr. Rogers continued: "Once we happened to be at Penmaenmawr together, and I shall never forget the vigor with which I used to see him walking across the sands with his three sons. That was twenty years ago, and he is still a good walker. Two or three years ago, when I was spending a day at Hawarden, he drove me through the grounds. At one point he proposed that we should all alight and walk, which we did. There were five in the party, one being his son. Mr. Gladstone, who was talking very earnestly, as he always does, and I started off together. After we had walked some distance he suddenly stopped and said, 'Where are our friends?' Finding they were a long way behind, the old man put his hand to his mouth and shouted to his son to 'put his best leg foremost.' A very interesting and curious sight.

"Some of my pleasantest recollections of Mr. Gladstone," Dr. Rogers went on musingly, "are in connection with the interference of the law courts in matters of ecclesiastical doctrine. I happened to be in sympathy with him on entirely different grounds in his opposition to Disraeli's Public Worship Regulation Act (for giving the bishops power to put down ritualism), and he unconsciously paid me a very agreeable compliment at one of those gatherings which Dr. Newman Hall used to organize to enable Nonconformists to meet Mr. Gladstone. Speaking of the Bennett judgment, Mr. Gladstone recommended us to

read an article in *The British Quarterly Review*, which he said was the only one that dealt fairly with the subject. The article was not signed, and of course he did not know that I was the writer. Naturally I was gratified, because Mr. Gladstone never says a thing he does not mean. No man pays fewer compliments. He may make mistakes, but they are not falsities, and he is always anxious to do justice to those who differ from him. Although a High Churchman, he was the first great minister to fully recognize the position of Nonconformists in the state."

"I should like you to tell me, if you will, about the early struggles of Nonconformity to get a hearing and a recognition in politics."

"Up to half a century ago there was a Dissenting interest, but no Nonconformist party. Our fathers sought the redress of grievances; the idea of religious equality was not whispered. They were for the most part adherents of the Whigs, who tossed them a crumb now and then. Mr. Edward Miall altered the whole situation by unfurling the flag of religious equality. He commenced the Nonconformist newspaper and inaugurated the British Anti-State Church Society, whose title was afterwards changed to The Society for the Liberation of Religion from State Patronage and Control, that being calculated to give less offense. Then the education controversy of 1846 helped to awaken us to a consciousness of political power. The next step I should single out was the disestablishment of the Irish Church. While that was not effected on Nonconformist grounds, yet we took an active part in the controversy and supplied much of the motive force. It was a distinct triumph for us, and I remember how we were then courted as we had never been before. Then Dizzy thought to dish us by extending the franchise. It was entirely in consequence of the rule of the middle class that we had got the power we then enjoyed, and Beaconsfield supposed that when the franchise was extended we should lose that power. The very opposite has proved to be the case, although I admit that the rise of the Independent Labor Party seems now to threaten our influence. Many of the capitalist class who have hitherto acted with us are being driven over to the Tories by the spread of collectivist views in the Liberal party, and especially by the recklessness with which in some quarters they are being advocated. The Liberal party will have to be more consolidated if it is to make headway. We have already got rid of one batch of rebels, the Liberal Unionists, so called, and we must shed off others before Liberalism can achieve its work."

"But when the rebels—Liberal Unionists, Independent Laborists, and other bands of Socialists—have all gone, will not the remnant of orthodox Liberals be rather small?"

"I think not. The real strength of intelligent Liberalism has not been called out, and its development is hindered by the prominent position taken by noisy representatives of small sections. No doubt by a strong policy we may lose some, but I am

far from thinking that, on a balance of loss and gain, we should really be sufferers. We can work with these various sections so long as they will work with us, but I do object to leaders of either of the great parties playing for support from extreme men with whose views they have really no sympathy. That policy is demoralizing our politics. I do not feel as if we are now in a real world, politically. Take Mr. Chamberlain, for instance. On the one side he votes for Welsh disestablishment, on the other he goes against the County Council. How can a man be thoroughly earnest in both those courses? We must have a readjustment of parties, and then we shall make greater advance than at present towards disestablishment and other ends."

"Don't you think that the movement for the disestablishment of the Church of England has had rather a setback within the last decade?"

"I do not. Those who have worked hardest in this matter have never been quite so sanguine of the speedy accomplishment of disestablishment as people who stand outside and shout."

"Do you think disestablishment in England will come before the end of the century?"

"I never prophesy. Judging by the present state of the political world we can hardly expect disestablishment within five years, but, on the other hand, the opposition of many of the Tory party to disestablishment is extremely factitious and it may collapse at any moment. Nonconformists as a whole have never wavered in their attitude towards the Episcopal Church. We have great respect for that church as a church and recognize that it is doing much good, but the agitation in which Congregationalists have taken so prominent a part during the last fifty years is not going to end in smoke."

"Is Congregationalism stronger or weaker than it was fifty years ago?"

"Stronger, decidedly. I am not so sure that we are stronger than we were ten years ago, but we have a very fine body of young men growing up. As you know, the problem that presses upon us now is how to help struggling churches and pastors without undermining the principles of Independency. Personally I cannot approve anything of the nature of a sustentation fund until entrance to the ministry is in some way guarded. At present any man in this country can set up as a Congregational minister. We have no way of preventing him coming in, and no way of turning him out if he prove unworthy. Our American brethren seem to have solved this problem along the lines of semi-Presbyterianism. There is really room for improvement in our system, or want of it, but if we are to retain our liberty the changes must be such that ministers and churches can accept or reject them at pleasure. That is the penalty of freedom. Where there is a high ideal of popular government there are bound to be inconveniences and disadvantages. The thing that troubles me most in modern Congregationalism was hinted at by Dr. Mackennal at one of the London Missionary Society's centenary meetings. He pointed out that a larger church membership today than fifty years ago means a less intense, less earnest, less devoted spiritual unity. For thirty years we have been making the way into church fellowship easier, throwing down one barrier after another,

and this has tended to lessen the spiritual intensity of the churches."

"Would you say that one symptom of this lessened spirituality is the attention given by ministers on Sunday to questions of social reform?"

"I should. Our Sundays are so short, our occasions of dealing with great spiritual realities are so comparatively few, and our opportunities in the week for taking up social questions are so numerous that we ought not to allow these secondary matters to encroach upon our primary work."

"Is it not the business of the Christian minister to apply the great principles of religion to the practical questions of the day?"

"Yes, but not on Sundays, when the people come for spiritual refreshment, and not for discourses on even so admirable a body as the County Council or so useful an institution as the village pump."

"Speaking of the proper use of Sunday, what is your opinion of the Pleasant Sunday Afternoon movement?"

"Everything depends upon the way it is conducted. I object to the name because I think it conveys a distinctly false idea. Our life is a serious thing and the idea that we must make Sunday afternoon 'pleasant' hardly commends itself to me. On the other hand, any one who conducts a service such as will interest and draw people, while at the same time there is sufficient opportunity for religious instruction and appeal, is doing a valuable work. The Pleasant Sunday Afternoons which are of an evangelical character are, I believe, doing good, though one may object to certain features of them. But these organizations are so diverse and the local circumstances so varied that it is impossible to generalize about them."

On the temperance question Dr. Rogers holds independent views. Whilst he holds that the abolition of all mere drinking saloons would be the very best measure that could be carried for the good of the country, he hesitates about total prohibition, not seeing how it can be made consistent with personal liberty. The question of compensation has come before him in a concrete form. For five years he has had to oppose an effort to set up a saloon near his house. "If this saloon were opened," said Dr. Rogers, "it would reduce the value of my property by hundreds of pounds, but I should get no compensation; why, then, should the publican be compensated if his license is not renewed?"

Dr. Rogers has recently added to his already heavy labors by assuming the editorial control of the *Independent*, the organ of British Congregationalism. He is usually at his desk by nine o'clock in the morning, and works until half past one. He is his own penman, and never writes late at night. In the afternoon, after a brief nap, he visits or reads, when not called away from home. He takes active interest in the affairs of the London Missionary Society, and is frequently at the Memorial Hall attending committee meetings, giving counsel and in other ways serving his denomination. Besides conducting three services a week in his own church, he still preaches a good deal up and down the country, and, as one of the Ancient Merchants' lecturers, delivers at intervals a course of midday addresses in the Memorial Hall. During the past six months he gave a series of pastoral and homiletical lectures at Mansfield and Cheshunt. Always

a great reader, he keeps himself well abreast of current literature. When I saw him he was in the midst of Mr. Balfour's *Foundations of Belief*. Among Dr. Rogers's published works are several volumes of Sermons; Anglican Church Portraits, being sketches of eminent ecclesiastics; and Church Systems of the Nineteenth Century, a course of lectures on Christian evidences. Twenty years ago, by electing him to the chair of the Union, Congregationalism conferred upon Dr. Rogers the highest honor it has to bestow, and recently Edinburgh University honored itself by presenting him with the degree of D. D.

LETTERS FROM THE ORIENT.

XIII. JERICHO, THE JORDAN AND THE DEAD SEA.

"A certain man went down from Jerusalem to Jericho." To understand how far he went down one must first stand on the Mount of Olives and look east and southeast into the Ghôr and the plain. Then he must descend from that point, which is 2,723 feet above the sea level, 4,000 feet in a ride of about twenty miles. The distance can be covered by carriage in about four hours, though the road is in many places very steep, rough and stony, and at some points hardly seems safe. For a camping party on horseback it is a day's journey, with sublime views of barren mountains, wild glens and precipitous gorges.

The *Congregationalist's* party went down from Jerusalem Thursday, April 18, rejoicing in the fresh morning air and grateful for the fleecy clouds which occasionally veiled the sun. They were preceded by the sheik of the village of Abu Dis, on a hill over against Bethany. He was paid by our dragoman to keep robbers away from us. If Roman justice had been done to him he would long ago have met the fate which Barabbas escaped. On our return from Jericho we passed a man in chains and under guard, a thief. Probably he had been arrested because he refused to pay for his privileges. The sheik no doubt pays for his and does not allow his purchased rights to be interfered with. It is profitable for him, and for the miserable government under which he lives, to perpetuate the conditions which gave rise to the parable of the good Samaritan. Only the week before our visit a small party on this road had been stripped of their possessions because they had not paid for protection. The Turkish Government seems to get revenue from this business just about as honestly as it collects taxes. It countenances robbery, if only the robbers are smart enough not to get caught without asking too much assistance, but leaves to tourists the choice as to whether it shall be done by violence or by bargain, and stops just short of the degree of brigandage which would provoke resistance. This petty business is despicable and utterly demoralizing.

We wound down and up the steep hillsides, the more venturesome taking shorter cuts occasionally and leading their horses, till the groves of olive, fig and almond trees were left behind us and wheat fields grew scantier and then disappeared. Of course we were shown the tomb of Lazarus on the way, and the spot where Martha met Jesus as he came up this road, and the spring from which the apostles drank on their journey, and the khan where the patient of the good Samaritan was taken care of. Beside this khan we lunched. If one pays

for seeing such things, why should they not be provided? No doubt the khan was built in recent times to be pointed out as the shelter of the half-dead man of the parable.

After luncheon and the usual two hours' rest we took another long plunge downward, rising occasionally over smaller hills from which to look back on the tower of the Mount of Olives and down into the green plain of Jericho. We rose to the edge of the deep gorge through which, far below, runs the brook Cherith, in some of whose bare and rocky fastnesses Elijah sat and waited through the long months till the water ceased to flow. We discussed the question whether he was fed by ravens or a tribe of Arabians. I will not repeat the argument of the advocates of higher criticism or the vigorous defense of the traditional view. No ravens appeared to help out the latter, but here and there a solitary Arab was seen creeping among the rocks. Enough vegetables are raised by the monks of the Greek convent for the scanty food of a prophet. But never before had I so inspiring a conception of that grandest figure in Old Testament history. It was a fitting lair for that man of destiny, who could scare King Ahab and beat his steeds in a foot race, and who yet ran away from Jezebel, though Satan himself could not have frightened him. I shall never forget those gloomy, ragged crags, in the deep crevices of which the hairy prophet might have sat brooding till the heavens above seemed too far off to protect him. We heard the gurgling brook more and more distinctly as we descended to overtake it, through the valley of Achor, with stones enough to bury an army of Achans and probably lurking Achans coveting our garments and shekels, with their chief riding in barbaric splendor before us. Down into the plain we rode, among the *débris* of the city which Herod built and where Salome danced for the head of the latest representative of Elijah waiting his doom in that far castle of Machærus by the sea. We cantered across the plain, watching a line of Bedouins moving along the hills of Quarantana, till we came to the bountiful spring which furnished water for the Jerichos of different ages, water sweetened by the salt of Elisha. Here men and women and horses quenched their thirst; then we climbed above it and sat down near where the house of Rahab is said to have stood. As we faced the mountains of Moab to the east beyond the fertile plain, behind us was the desert into which Jesus went up from his baptism in the Jordan for his forty days' fast. Of course the grotto where he stayed is pointed out and a convent is built over it. Far above us toward Bethel the great sheiks, Abraham and Lot, once camped in black haircloth tents, with their flocks and herds around them, just as roving families now camp almost everywhere in Palestine. Into this rich valley they looked admiringly. Long after Moses beheld it from distant Nebo, the highest peak in sight to the southeast. Around the spot where we sat Joshua led his men of war, following the ark and the seven priests with their trumpets of rams' horns. Away to the south once stood the splendid palace where Herod died. Yonder grew the shady sycamores under which Jesus passed to find in one of them that strange fruit, a cheating tax collector, with material in him to make a hero. At the gate somewhere near sat blind Bartimeus. Here in the fourth century gath-

ered Christian councils in which bishops of Jericho were prominent. But how can the history of thirty centuries be compressed into a letter? Let the reader take his Bible and sit in imagination where we sat, and the same scenes which we called up before us will appear, till ages seem to be crowded into minutes.

As the shadows lengthened we mounted our horses again and rode through rich fields, groves of bananas and other tropical trees down the wide valley to the cluster of hovels which compose the present village of Jericho. Children, half naked or more so, came and danced around our tents and played games, and with crocodile tears begged for *backsheesh*. The old curse still hovers over what might be one of the richest districts of Palestine, and weighs down its wretched inhabitants. One solitary palm tree remains to mark the city of palms. The wind blew across the dust heap where our tents were unfortunately pitched till we felt as if we were doomed to become citizens of Sodom, and we retired to beds into which the dirt had sifted till we almost expected to hear the burial service read over us: "Dust thou art, and unto dust shalt thou return." It was the one really uncomfortable night of our camping experience.

Every one who goes into the valley of the Dead Sea expects to encounter stifling heat. But *The Congregationalist's* party, fortunate almost everywhere, rode with cool breezes and in a delightful atmosphere in the early morning nine miles across the plain to the shores of the Dead Sea. Beautiful in the distance, guarded on three sides by steep cliffs rising into high mountains, it seemed to recede as we approached it. There was ample space for the cities of the plain, if they stood on the ground over which we rode; and fair might have been the desert there if ever the streams which come down from the hills were utilized. That distance deceived us all. We spurred our horses. We were sure we were almost there an hour before we dismounted and lay on the pebbles lapped by the clear waters. We had always heard that nothing could live in the Dead Sea. But a little fish was soon seen swimming along near the shore, and later dead fishes were found on the beach. Probably they had come down in the Jordan and survived the fatal water a few hours.

Several of the party proved the falsity of current stories of the Dead Sea. We plunged into its clear, sparkling, limpid waves. We swam out quite a distance, puzzled to find our feet coming up out of the water at each stroke and our heads inclined to go under it. One could not sink into the Dead Sea, but he could easily drown there. Perhaps, however, the heads of *The Congregationalist's* party were unusually heavy. At any rate we had a delightful bath, and none of us, except those who swallowed some of the water or got it into their eyes, felt any of the bad effects which other travelers have described.

From the Dead Sea an hour's ride northward took us to the fords of the Jordan, where pilgrims bathe. The Greeks and the Latins have each a place where they believe that Christ was baptized. Perhaps this one, which is the lower, is the more likely, and near here, probably, Joshua crossed the stream. Here, too, perhaps Elijah divided the waters with his cloak. It was narrower than we had supposed. Along its otherwise desolate banks reeds, rushes, under-

brush, tarfa trees and willows make close thickets. It is a muddy, dirty, turbulent stream, perhaps 100 feet wide. It was easy to understand why Naaman objected to washing in it. Without a miracle he would not have been as clean when he came out as when he went in. None of us bathed in it. One donkey fell in while we were there, received much sympathy and was rescued with difficulty. Several secured bottles of the water, had it thoroughly cooked and will take it home to be used for baptisms. A few weeks before our visit an American went into the Jordan at that point to bathe and has not since been seen. His companions carried back with them his clothes.

We spent several hours along the banks. Some read from the Bible the accounts of sacred events which have occurred here. Others were taken in row boats up and down the river or landed on the eastern shore. The place and its surroundings are clothed with the glories and sorrows of ages, and no spot on earth is probably visited by a greater number of Christian pilgrims. Here, a few days before, throngs of them had gone into the stream, clothed in white garments, and had been immersed by priests. They expect to keep these garments till they shall be used as winding sheets for burial, but I am sure they are not white now. If the Jordan were stripped of its associations it would be one of the last rivers to be mentioned for any beauty or attractiveness. No one seemed to care to live there except some monks and a few lean hogs. We rode past the huts of Jericho that afternoon to a much pleasanter camp than that of the night before, and spent the evening before our tent doors, watching the light fade from the rugged mountains of Moab, Engedi and the Quarantana, and discussing the events connected with them which have had so great influence over our lives.

A. E. D.

EIGHT YEARS WITHOUT A SALOON.

BY FRANK FOXCROFT.

With the first of May Cambridge began its ninth year of no license. Prior to the first of May, 1887, the city was for five years under license. These two periods—five years of license and eight of no license—are long enough to furnish data for instructive comparison. Unless the experiment which was authorized by the vote of the people in December, 1886, had worked well, it is not likely that the sanction of the people would have been renewed annually at each election since. Cambridge is the only city of its size which has been carried for no license even for two years in succession. That Cambridge has voted for no license for nine years in succession must be explained by the results.

Membership in the Citizens' No License Committee of Cambridge in each of the fourteen campaigns which have been fought there over the saloons has given me some knowledge of the principles and methods which have been adopted. Leaving out of consideration, however, the circumstances under which Cambridge first was carried for no license, and the story of the campaigns by which it has been held to its anti-saloon policy, I wish to summarize briefly some of the results which have an economic and sociological, scarcely less than a reformatory, interest.

To begin with, the saloons have been closed. There used to be 122 of them. All are gone. You may walk through Cam-

bridge from end to end and nowhere, not even in the sections where they once were thickest, will you see a trace of an open saloon. The majority of the children in the public schools of Cambridge do not know what an open saloon looks like, except as they have seen it in some other city or town. Of course I do not mean that there is no illegal sale of liquor in Cambridge. There are some kitchen barrooms which can be found by the initiated, and there are some druggists who do an illegal business, but every year it is becoming more difficult to get liquor and more dangerous to sell it. The court records tell the story of effective enforcement. Last year, out of fifty-two cases, three defendants were acquitted, fourteen left the city under a lively sense of judgment to come, and the rest were convicted. Nearly all of the buildings formerly used as saloons have been remodeled as dwellings, or are occupied for legitimate business.

There are several practical tests which may fairly be applied in seeking an answer to the question whether no license has been a good thing for Cambridge. First, as to the material growth of the city. If the city had continued to grow at the old rate, it might properly be said that no license had had no effect upon it; if its growth had been retarded, the new order of things might have been chargeable with the blame; if the figures show an accelerated growth, it is not unfair to reason that no license is in some degree the cause of it. During the last six years of license the valuation of Cambridge increased from \$51,093,000 to \$59,703,000, a gain of \$8,610,000. During the next six years under no license the valuation rose to \$76,282,000, a gain of \$16,578,000, or almost exactly twice the gain of the license period. On this accelerated gain under no license Cambridge collects in taxes each year about \$130,000 more than would have been possible if the gain had continued at the old rate.

This is why we hear little in Cambridge of the revenue argument for license. We are getting annually twice as much money in taxes on that part of our increased valuation which is fairly attributable to no license as we should receive from license fees, and every dollar of it is an honest dollar, without the smell of the dramshop or the stain of blood on it. So as to population. The increase under license was 2.6 per cent. per annum; under no license it has been 4.75 per cent. per annum, or almost twice as much. During five license years, 1880-1885, there were 775 new houses built in Cambridge, an average of 193 each year. In 1894, in spite of the hard times, there were 494 new houses built, or about two and one-half times as many as under license. All these figures tell one story—a no license city is a better place to live in than a license city; people find it out and move in.

Now as to the savings banks. Last year was a hard year. It does not matter about the cause; perhaps it was the tariff, perhaps it was the currency, perhaps it was the spots on the sun. Any way, it was a hard year, and in Cambridge, as elsewhere, many people who had laid by money in the savings banks for a rainy day discovered that the rainy day had come and were obliged to draw it out. But in spite of all this the net increase in the deposits of the Cambridge savings banks during the year ending Oct. 31, 1894, was \$329,915.47, and the total deposits on that date were the

largest in the history of the city. The deposits last year were larger by more than \$600,000 than they were in the last license year. In East Cambridge, the chief manufacturing section of the city, the deposits last year were four times as large as in 1882 under license.

Does no license injure local trade? It was insisted that it would, and that men who were forced to go to Boston to buy liquor would make the rest of their purchases there. But if it has hurt local trade the tradesmen have not found it out. An attempt which was made last December by a local committee in the liquor interest, with the aid of Boston brewers, to organize "a business men's movement" for license proved to be a ludicrous *fiasco* which set the city laughing, and 267 of the largest business houses of the city in every department of trade signed the following statement: "The undersigned, business men of Cambridge, believe that the no license policy has promoted the material interests of the city, and we hope for its continuance."

Now a few facts as to drunkenness, a point regarding which misrepresentations are frequent. No sane person could have expected that no license would put an end to drunkenness. With the saloons of Boston separated from Cambridge by only the length of a bridge, it would be too much to look for any large diminution in arrests for this cause. Yet, even at this point, the no license experiment is justified by its fruits. In eleven months of 1894 there were 1,512 arrests for drunkenness in Cambridge, but of these 662 were of non-residents, leaving only 850 arrests of Cambridge citizens. A comparison of Cambridge with other cities of about the same population, under license, is instructive. Worcester and Lowell have populations a little larger than that of Cambridge. In 1891 both of them were under license. In Cambridge, in eleven months of that year, there were 832 arrests for drunkenness. In Worcester, in five months of the same year, there were 1,699 arrests, or twice as many in less than half the time. In Lowell, in five months, there were 2,196 arrests, or two and one-half times as many in less than half the time. So as to tramps: in 1886, the last year of license, the number of tramps lodged in Cambridge station houses was 1,086. In 1892, if the number had kept pace with the growth of population, it should have been 1,422; instead of that it was only 126, which suggests that professional pedestrians, being a thirsty class, keep out of no license territory when they can.

Other facts might be cited, but they would be merely cumulative. The figures are all of one kind; they furnish a conclusive answer to all of the familiar objections to no license; and they show that even in a city of more than eighty thousand inhabitants it is possible to vote the saloons out and to keep them out, to the material as well as the moral advantage of the community.

"THY KINGDOM COME."

In the old Westminster or Shorter Catechism, with which children forty or fifty years ago were familiar, this question is one of those asked concerning the Lord's Prayer, "What do we pray for in the second petition?" Ans.: "In the second petition, which is, 'Thy kingdom come,' we pray that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and

others brought into it and kept in it, and that the kingdom of glory may be hastened."

One of our first thoughts on repeating this petition is that we are praying for the extension of Christ's kingdom throughout the world, and then that we are praying for its coming into our own hearts. If God's kingdom has truly come into our hearts, then there has come with it, among other good things, that patient contentment with what our Heavenly Father sends which enables us bravely and earnestly to go on, being and doing whatever he wills,

Content to fill a little space
If God be glorified.

When Frederick the Great of Prussia was at the summit of his prosperity, having gathered about him not only all the appliances that regal wealth could provide, but also all the attractions of libraries and men of letters and whatever could make life pleasant, he thought to make a home where he could rest at times without the vexations and trials of life. He built a beautiful cottage, surrounded by terraces and walks and trees and gardens, a paradise almost, and over the door of that cottage he caused to be written in gold letters, "*Sans Souci*"—"without care," or, as Carlyle pithily expressed it, "no bother." There he was to get away from annoyances. There was to be content. No vexations or trials in that cottage of delight. But did he find it so? Did any man ever find that four walls, however elegantly adorned, would shut out care and trial and shut in contentment and joy?

This same King Frederick was traveling at a certain time when he sent forward word to a worthy clergyman whom he knew that he would stop with him. The house was made ready, the royal party arrived and were entertained, and when they left the king made, as he should, a handsome return in money to the clergyman. On coming back the king made another stop at the same place. (This was told to a friend of the writer by a granddaughter of that clergyman.) When he left, not wishing to repeat a present of money, he said to the clergyman, "Now is there anything I can do for you, any place in the church I can give you, any way that I can make you happier?" "No, your majesty," was the answer, "I want nothing. I am content with my position." The king was astonished. A humble minister of the gospel and wanting no preferment! He could not understand it. "What," he cried, "contented?" "Yes, your majesty." "Is it possible that you want nothing that I can give?" "It is possible, your majesty. I am happy and contented." "Then," replied the astonished monarch, "over your door must be written, 'My kingdom is not of this world.'" "Without care," the king had written over his own door. But he had learned that no such inscription can keep care out, and he found such a home and such a heart only when he found a home where Christ was and a heart which had sought first "the kingdom of God and his righteousness."

Christ is King. He reigns in the hearts of those who love him. To them and in them has the prayer, "Thy kingdom come" been answered. But his kingdom is not of this world. When he made that triumphal entry into Jerusalem it was to receive a kingly crown, but not an earthly, for he was on the way to Calvary. The hymn of adoration expresses it all:

Ride on, ride on in majesty!
The winged squadrons of the sky
Look down with sad and wondering eyes
To see the approaching sacrifice.

Ride on, ride on in majesty!
In lowly pomp ride on to die!
The Father from his sapphire throne
Beholds the triumphs of his Son.

S. B.

There are some persons whom to meet always afterwards gives one a greater courage and hope, as if there were more nobleness and high purpose in the world than one thinks.—C. L. Brace.

The Home

SLOWER, SWEET JUNE!

Slower, sweet June!
Each step more slow,
Linger and loiter as you go;
Linger a little while to dream,
Or see yourself in yonder stream.
Fly not across the summer so!
Sweet June, be slow!

Slower, sweet June!
O, slower yet!
It is so long since we have met,
So long ere we shall meet again,
Let the few days that still remain
Be longer, longer, as they flow,
Sweet June, be slow!

Slower, sweet June!
And slower still,
Let all your matchless beauty thrill
My soul. Stretch out this day so bright
Far, far along midsummer's night,
Till sunset back to sunrise glow.
Sweet June, be slow!
Slower, sweet June!

Yes, wait awhile.
The meadow stars look up and smile
That you are here; the grasses bend
Their heads to greet their dearest friend,
And say, "She taught us how to grow."
Sweet June, be slow!

Slower, sweet June!
Your footsteps bear
An echoing gladness everywhere.
The robin hears it in his nest,
And answers, "June, dear June, is best."
The rippling brooks your presence know,
Sweet June, be slow!

Slower, sweet June!
Turn on your track
And send your fragrant blossoms back.
Give me one violet more, I pray,
One apple bloom, one lily spray,
Teach one more rosebud how to blow,
Sweet June, be slow!

Slower, sweet June!
Again I cry.
She does not stop to say good-by,
But toward the north or toward the south
She turns. I seek her rosy mouth
For one more kiss. I press the air
And know, alas! she is not there.

—Julia H. May.

An observant woman, whose husband's business necessitates their living more or less in hotels, calls attention to the lack of homelike arrangements in even the most expensive of these dwellings. There is often lavish expenditure upon decorated ceilings in smoking-room and office, while the bedrooms are barren of closets or even a peg upon which to hang a garment. The walls, too, in the sleeping rooms are uncompromisingly bare. Pictures costing hundreds of dollars may adorn the reception-room, but guests seldom tarry long there, while women, in particular, are obliged to pass hours at a time in their private room where one or two good pictures would be a relief to the eye. The time is not far distant when the taste and judgment of women will be consulted in the furnishing of hotels. Then we shall see less ugly and inconvenient furniture and more of the real comforts of life. The great trouble now is that the furnishing is wretchedly proportioned. With the same outlay of money much better results might be secured if women had a chance to give the rooms that inimitable touch of homelikeness which men seldom possess.

"I have small confidence in any scheme of philanthropy which does not begin with the children. It is like pouring water into a sieve." Thus said one whose life had been devoted to rescue work in a large city, and the principle underlying the words is becoming more and more widely recognized. In Boston it has led to the formation of a kindergarten settlement on a basis similar to the college settlement, and will serve as a fitting and beautiful memorial to Elizabeth Palmer Peabody, who did so much to develop the kindergarten movement in its early days. A house will be taken, October 1, in some crowded quarter where the surroundings are against any child's growing up into a healthy, moral life, and the home will be the residence for eight or ten kindergarten teachers and normal students. Through the daily life thereby established with the children it will be easy to reach the mothers, and clubs and classes for the older children will naturally follow. The settlement will be called the Peabody House, and its support must come from annual membership fees of three dollars and other personal gifts. Miss Lucy Wheelock, of national reputation in primary Sunday school and kindergarten work, is one of the organizers of the movement, the value of which every one will recognize at once.

FATHERS AND DAUGHTERS.

BY MRS. M. E. SANGSTER.

The bond between a father and his daughter often seems peculiarly hallowed and a tender sentiment pervades it, which on the one hand leads to a steadfast loyalty, and on the other to a chivalrous devotion. One sees a certain gallantry in the bearing of the man whose young daughter, with her flower-like face and her delicate charm, renews for him the idyl of his early love; it is her mother living again as she was in the day when her beauty and sweetness made its triumphant appeal to his heart. The dear mother still reigns enthroned there, and the husband cherishes her as fondly as when she was a bride. He is, indeed, aware of no decadence in her loveliness, either of person or of character, and this beautiful, unchanging love of the man for his wife does not in the least mar the worshipful admiration he feels and shows when with his daughter. The daughter combines in herself two beloved existences.

I am more and more impressed with the single-hearted steadfastness, the exquisite and unconscious self-denial of men in the relationships they sustain in the family, and in nothing does their wonderful self-abnegation come out as in the line of their fatherhood. A man works early and late, year in and year out, with only occasional brief holidays, he grows thin and gray, he reduces his individual expenses to a minimum, he never complains, nor dreams that he is heroic, for his life is a long, glad sacrifice on the altar of his family. Possibly we may say that if he have a family it is his duty to support them and to do for them the very best that he can. Granting this, it is still worthy of all praise, the quiet, large-hearted, and lovingly generous way in which he goes about it. Well has our Father in heaven revealed to his children the measure and the strength of his love for them, by adopting the name which on earth stands for so much, and is at once so close and so dear in its meanings to those who have grown up in a household. Fittest and sweetest of

all descriptive names for heaven is our "Father's house."

To the youthful daughter, in the vigor of her opening life, there come many opportunities of cheering her father. She can listen to his stories and make a chance for him to tell them, albeit they are familiar by repeated iteration to her ear. She can soothe him by small attentions when he is weary, play for him the music that he loves, sing the old tunes and songs which he prefers to later popular favorites. "Why are you giving so much time to musical study?" a girl was asked in my presence the other day. "To please my dear father," she answered. "Since my sister's marriage we have not had much music in the home, and papa missed it so much that I have laid other things aside and taken it up for his sake."

"My father is working too hard, his eyes are overtaxed and life is too great a burden to him, with so many of us to support, and so I, as the oldest daughter, have taken it on myself to relieve him of my expenses," said another bright young woman, who had gone into a mercantile establishment as bookkeeper.

One is grieved to the heart when forced to observe in the young people of a family impatience with their parents. What if the latter are a trifle too conservative, what if their ways of speech and manner are a little old fashioned? Never shall there dawn a day when the love they lavished on the helplessness of their children in babyhood will not be equal to any strain the grown children may put upon it, strain of sorrow, strain of disappointment, strain, it may be, of shame. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

And a little more closely linked than even the father's tie to the son is the golden chain which binds him to his daughter in our blessed Christian lands. One of the darkest shadows over heathendom must ever lie here, in the fact that the revelation of what his woman-child can be does not come to the father in the pagan home.

THE SUMMER BOARDING HOUSE.

BY HANNAH AYER

Any woman in city or country who proposes to take boarders must be sure that she is offering a fair equivalent for the money she is to receive. There may be certain peculiar conditions under her roof which enable her to give a higher value in some directions that will overbalance defects in others. The house may be quaint and old-fashioned and thus appeal to certain tastes, or it may be new with every improvement and on this account attract persons who would be uncomfortable without all the appliances of a modern dwelling.

Usually those who apply for board at a farmhouse during the summer do not expect the same surroundings that would be found in a city hotel. Luxurious furniture, constant attendance and elaborate cookery are not required, but absolute cleanliness, healthful food and comfort are rightfully expected. Whatever else may be lacking there is no excuse for lack of cleanliness in the country, where air and sunlight and water are abundant. On the other hand, the over-nice housekeeper generally succeeds in making life miserable for the members of her family.

Though it is desirable to suggest excur-

sions and point out places of interest in the vicinity, most boarders prefer to plan their own campaign instead of yielding to another. Occasionally a landlady attempts to plan too much for her household, perhaps to the neglect of some of her real duties. A plentiful supply of water and clean towels is gratefully received by any one during summer, and especially are these articles necessities after a long excursion or vigorous out of door exercise.

An open fire in sitting or dining room on cold mornings or evenings is a great attraction, and an oil stove which will supply hot water in moderate quantities after the kitchen fire is out will afford more real comfort than any expensive articles of furniture or ornament. Screen doors and window nettings are essentials during the reign of mosquitoes in early summer and that of flies later on in the season. Ice is almost a necessity for the preservation of food, but a deep well or mountain spring furnishes water sufficiently cold for drinking.

The country housekeeper has something to learn from the hotel cook about sauces and salads, but she need not trouble herself about intricate concoctions with high-sounding names for the benefit of her boarders. They can get that class of cooking during the rest of the year and now will appreciate all the more eggs, berries and fresh vegetables served in the old-fashioned ways. The housekeeper who does not attempt impossibilities but makes the best use of things within her reach is the one who will be most popular with her boarders in the long run.

As far as possible the individual likes and dislikes of the boarders must be consulted in the selection of the dishes for the table, but this can be done indirectly by observation. It is usually best to give people what they want rather than what some one else thinks they should want. Occasionally a country boarding house harbors individuals of such unlike tastes that it is impossible to suit half of them without a bill of fare equal to that of a large hotel, but usually a choice between two principal dishes is sufficient. Though often it is as easy to prepare several kinds of vegetables or of dessert as a larger quantity of a single variety, it is generally better to give the variety at different meals. A penny-wise policy disgusts boarders, but if food is pleasing and palatable few stop to think of its actual cost, when their appetites are sharpened by the fresh country air, however it might be under other conditions.

Stores should be provided for the emergencies which are liable to arise where supplies cannot be obtained quickly. Canned foods should not be allowed to fill too prominent a place on the table, but fit in well occasionally. If the butcher does not make his appearance at the expected hour, this fact should not be bewailed in the presence of the boarders, but all energies must be turned toward evolving a meal from the resources at hand. A good garden is the best possible stock in trade for a country boarding house. Lettuce and radishes planted at different periods will be useful all summer, and the vegetables and small fruits as they come in turn, with milk, butter and eggs, are far better for summer food than large quantities of meat.

Some housekeepers find it an arduous task to pack a picnic basket, but any one who proposes to take boarders must be ready to do this in season and out of season.

Occasions have been known where a picnic party started out with well-filled baskets and returned in a short time because of showers, or some other good cause, ready for a hearty dinner, though they had found time to empty the baskets on the way home. Sardines, potted meats and fancy crackers will half furnish a basket for a suddenly planned picnic. By forethought many an odd morsel of meat can be prepared for sandwich fillings, while cookies and cake can be kept in reserve for such occasions. If all the boarders join the picnic party, it is often easier for the housekeeper to prepare such a meal than to get a hot dinner at home.

So far as possible it is best to keep the family life out of sight while boarders share the house. Perhaps, because this is not always done, it happens that boarding houses kept by spinsters, attended only by their cats, are often the most popular, in spite of the proverbial tendency of maiden ladies to be over-particular regarding the noise and rubbish in which the boarders seem to take delight.

TONING UP THE NERVES.

BY FLORENCE HULL.

Before we set foot out of bed in the morning we have unconsciously decided our physical status for the day. To settle the question whether health is dependent upon circumstances beyond our control, or whether we can compel ourselves to reach a certain condition would be as hard as the old controversy between free will and predestination. It depends upon the strength of the will, and that again is contingent upon the state of the blood. But let me obtain the concession that every one, under all circumstances, can so far rule his countenance as to smile. That is a great deal, for the person who rises in the morning with a pleasant expression upon his face is far on the way toward health for that day.

In the actor's profession the art of facial expression is important. One of the first essentials in assuming a character is to take on the attitude and expression proper to it. The feelings will be tinged by the outward appearance, whatever it is, and a correspondence is quickly established between the play of expression and the emotional nature. The anecdote of the actor applying to a doctor for a cure for melancholia, and on being told to go and see the clown Grimaldi replied, "Alas, I am Grimaldi!" may be true, but it is exceptional. Ordinarily, comedians are good-humored, cheerful people, while tragedians retain their seriousness off the stage. Other things being equal, and unless excesses undermine the constitution, the habit of carrying a cheerful visage will react so gratefully upon the feelings that one will be insensibly led to look on the bright side of life and find sunshine where the person of serious, unsmiling countenance will find only gloom.

Next to the attitude and facial expression the tone of voice we habitually employ has a strong reactionary influence. There are pitches, inflexions and timbres appropriate to every mood. Sadness is low-pitched, the words tending downward, and a dim, veiled quality running through all; anger and fear are harsh and aspirate; excitement rises to a scream; and cheerfulness preserves the happy medium and speaks in full, round tones, using the middle register of the voice with a tendency toward upward inflexions.

To test this take any book of poetical selections and read aloud those indicating different moods. If the reader has any elocutionary instinct at all he will find himself changing voice and countenance to suit the ideas, and mentally harmonizing with them at the same time.

For this reason declamation has a real therapeutic value. Choice should be made of heroic or joyful selections, and daily practice in such reading is the best sort of an antidote to "blues." I am aware of advising what few will have the courage to carry out. Dislike of attracting attention and making a noise deter most persons from anything except the meekest efforts toward physical culture. It is much quieter to take medicine. It is still quieter—a consummation of refinement and reserve—to die. Let all choose for themselves.

Singing is highly recommended as a nerve tonic, and justly. It is noticeable that birds are silent when they are sad, and unless they can be coaxed to sing they pine away. Human will and reason can rise superior to inclination, and force from the very talons of distress that with which to conquer it. When the world looks bleak and affairs go wrong sing The Star Spangled Banner at the full compass of your voice. If you sing it every morning the neighbors will become used to it. Plaintive songs are not to be encouraged unless one has surplus vitality to get rid of, but no matter how much or how little voice you have let it out in a ballad or carol now and then, or join the church choral society to improve your spirits both by the vocal exercise and the social intercourse with healthy and active persons. All social gatherings where early hours are kept are beneficial. If—as a great psychologist declares—"happiness is health" we need to go where enjoyment is and catch some of it when we feel like immersing ourselves in solitude and nursing our misery.

But rarely should the precious hours of the night be spent in revelry. To any one—but especially to the nervous sufferer—a sleepless night is the one inimitable evil, for the brain cells get their nutrition from the blood chiefly during sleep, and we cannot start them out in the morning in a starved condition and expect them to do any good work. When everything else fails a wakeful person may often soothe himself to sleep by tying a bandage over his eyes wet with hamamelis, or, if this is not at hand, use a little diluted alcohol instead.

Regular and frequent bathing is indispensable to persons with the nervous temperament. The secret of the great difference between people in their need for the bath lies just here—a phlegmatic person may feel clean and comfortable with a bath once a week, while one who is more sensitive must have either immersion or a sponge bath daily. The time for taking it is entirely a matter for one's own comfort to decide. The most natural time is on rising; it then has an invigorating effect and tones up the system better than any drug, although drugs as well as electricity and other remedies have their place when the morbid condition is replaced by one of sharp pain.

When one has a "fit" care should be taken to prevent self-injury. A towel forced between the teeth and drawn backward will often save the tongue from injury. Those who cannot help should keep away and not hinder.

A SEVENTEENTH OF JUNE DOLL PARTY.

A TRUE INCIDENT.

BY SARAH L. TENNEY.

Such a wonderful party as it was! Such beautiful dolls! Such funny dolls! So many dolls! Of every size and description, from the tiny china doll only an inch long—too small to have any name, though perfectly dressed—to an immense doll nearly three feet high, and wearing the suit of a child two years old. There were Japanese dolls and Chinese dolls, Swiss dolls and English dolls, French dolls, whose costumes were marvels of dainty elegance, Indian dolls and negro dolls, and, to crown all, the great American rag-doll!

But the strangest thing about the party was this—the dolls were not carried by the children at all, but by the grown-up people, and this was how it happened. The Mite Society connected with a certain church had long been in the habit of giving an annual reception to their parents and friends. At this meeting the children belonging to the society would each tell about the way in which they had raised money to put in their mite boxes during the year. All of these stories were interesting, some were quite touching, a few were even wonderful. After the recital was finished, the invited guests were treated to cake and coffee, which was very prettily served by the little ones.

One day one of the mammas said: "I think it is no more than fair that we should return the children's courtesy once in a while. Suppose we give them a reception this year, and have the entertainment a complete surprise."

Accordingly a general invitation was given to all the members of the Mite Society to come to a "five o'clock tea" in the church parlors on the Seventeenth of June, but the party would begin at two o'clock. Meanwhile the mothers and sisters of the children were privately requested to bring a doll of some kind to the party, and to have a story to tell concerning it or allow the doll to tell its own story. When the afternoon of the Seventeenth came, bright and clear, the church parlors would hardly hold the crowd of eager little ones and their friends who had come to the party. It was so laughable to see elderly and even gray-haired ladies and grave, dignified gentlemen—for the fathers were interested, too, those who could come—carrying a doll in their arms or dandling one upon their knee! The surprise and delight of the children knew no bounds, but even more enjoyable were the stories to which they listened.

Some of the mothers had taken their children's doll unbeknown to the little ones, and dressed it so differently that it failed to be recognized until some familiar story would cause a little voice to shout suddenly, "Why that's *my* dolly!"

Among the larger dolls was one very richly dressed, and bearing the aristocratic name of Dorothy Endicott Brewster. It was said that her parents had come over in the Mayflower, and she herself was quite aged, having descended to the third generation in the family to which she belonged. Her face had been made over from time to time (she was a rag doll) and new hair substituted for that which had fallen off through age(?). But the body was the original one which had belonged to the great grandmother of the child now owning it.

She told a touching story of how the father and brother of her first mistress took part in the battle of Bunker Hill on that first Seventeenth of June.

Ella May was the name of the doll as large as a two-year-old child, and she had a wonderful story to relate of how she had acted as night nurse to an invalid lady, and how night after night for over a week she had sat bolt upright in a chair resting her head against the windowshade so the moon might not shine on the face of the sick lady and wake her up. This doll ought to have been called Joey Moonbeam, but that name was reserved for another beautiful doll with long, flaxen curls and a row of pearly teeth.

Sambo Johnsing was the negro doll. He had a very mournful expression, and he said it was because none of the white dollies would play with him. He said also some of them were so unkind they even called him "nigger." At this Joey Moonbeam looked up in her mistress's face and seemed to whisper something. Her mistress took her right over and sat her close by poor little Sambo, so it *seemed* just as though Joey had asked to be taken there. And we all thought it was quite proper that her name should be Joey Moonbeam.

The Indian doll was called Henry Iron-door, from a young lad of that name who formerly belonged to the same Sunday school as the Mite Society. But he had not yet learned our language very correctly, so he was excused from telling a story. But the children were highly amused in examining his war paint and feathers and fierce-looking tomahawk.

A jaunty sailor doll in a suit of navy blue sang a rollicking song of the sea (or his master did for him), and then told marvelous tales of the far-off lands he had visited. He had some sad stories, also, to tell of the darkness of heathen lands, and how they needed and longed for the gospel of Jesus. At this Sambo Johnsing again arose and remarked that his native countrymen in Africa were reaching out pleading hands for this same blessed gospel, and that the children of the Mite Society were doing more good in this direction with their hard-earned pennies than they ever could know in this world. He wished just here to call attention to the large "mite box" standing on the table, in which it was hoped every older person present would deposit a "thank offering" for the blessings of home and country before leaving the room. As the result of this appeal over ten dollars were received in small donations to swell the treasury of the Mite Society.

A spruce-looking soldier doll dressed in the uniform of an officer in the Continental Army told how his ancestors "fought, bled and died" at Bunker Hill, and how he himself had served through the War of the Rebellion under General Grant.

One of the ladies held up what had once been a beautiful wax doll, but now, with arms broken and face cut and bruised and both eyes gone, a sorrier looking object you could not imagine. Her fate had been a sad one, and the lady told it in rhyme. It seems the doll's little mistress was playing one day with another little girl when a disagreement arose concerning their dollies. The owner of this sad-looking object gave way to a naughty fit of temper and tossed her doll into the coal-bin, then forgot all about it until the coal man came a day or two later and dumped a whole load of coal

on the poor thing, breaking her all to pieces. The little girl did not belong to the Mite Society or the story would not have been told.

But time would fail me to tell about all the pretty dolls and the interesting stories concerning them. It took all the afternoon until five o'clock, and then the children went into the supper room and had their "five o'clock tea" of all the good things their kind friends had provided. But the best thing of all about the party was this—before it broke up some of the dolls were distributed among the less favored children belonging to the society, for, though it may be hard to believe, there were actually some little ones there who had never owned a doll in all their young lives. Their rapture at clasping one of these beautiful dolls in their arms, and being assured it was their very own, you who have always had dolls can never guess. But you may be sure those children will not soon forget that delightful Seventeenth of June.

KNOWING.

One summer day, to a young child I said,
"Write to thy mother, boy." With earnest face,
And laboring fingers all unused to trace
The mystic characters, he bent his head
(That should have danced amid the flowers instead)
Over the blurred page for a half-hour's space;
Then, with a sigh that burdened all the place,
Cried, "Mamma knows!" and out to sunshine sped.
O soul of mine, when tasks are hard and long,
And life so crowds thee with its stress and strain,
That thou, half fainting, art to tired to pray,
Drink thou this wine of blessing and be strong!
God knows! What though the lips be dumb,
Or the pen drops? He knows what thou wouldst say.

—Mrs. Julia C. R. Dorr.

DISRESPECTFUL SPEECH.

Doubtless the writer of the subjoined letter voices the feeling of many other readers in saying:

I am pleased with your paragraph on page 843 (May 30), protesting against the familiarity of speech which finds expression in calling the Queen of England "Vic" and our own President by his given name. Not only are you right, but there is a strong demand for a constant stream of such paragraphs in every paper that would elevate American character. I believe that this habit—indulged by grown people as well as small children—of using public men as the butt of a joke, has as much to do with the present deplorable political condition as any other one thing. Public service is not looked upon as dignified or respectable. Any man who serves his country in any public position is likely to appear in every coarse caricature that any small wit may choose to draw, and to be the subject of all cheap jokes that are perpetrated by petty talkers who think themselves speakers. The result is, no man of refinement can enjoy public life or perform service with comfort.

The great questions, on the solution of which depend the moral and material prosperity of this great nation, are talked about (not discussed) in a form which pretends to be humorous, but the only thing that gives it that appearance, is the casting aside of all seriousness and dignity. A discussion of great public questions and the weighing of great public men in a spirit at all comparable to the magnitude of the interests involved has become rare, in many cases impossible, and the American people are not entitled to a sober-minded, conscientious legislature, and under present conditions seldom have it. Permanent reform in American politics is not to be expected until the American people at large have learned to treat public questions and public men with seriousness and dignity.

C. B.

Closet and Altar

God helps us in our prayers, but he does so in proportion as we admit his aid in the rest of our life.

Sometimes it seems as if those who have the most excuse for distrusting God's wisdom and power actually exhibit the calmest and most confident faith. Here is a good woman who has devoted her life to seeking out the depraved or destitute and trying to rescue or help them. Day by day she encounters chilling hardness of heart, stolid absorption in evil-doing, shiftless helplessness which hardly will lift a finger to alleviate its own misery, and even hatred of all goodness and mean misunderstanding of her own pure purposes and efforts. You would think that her trust in God and in the possibility of saving the lost would be destroyed. But she has the sweetest, cheeriest, sunniest, stoutest faith to be observed anywhere. It is due in part to the wonderful change for the better which she has seen occur in some desperate cases. It also is due largely to the fact that she has learned to live close to Christ and to look at suffering, sinning humanity as he does.

Speak to him, thou, for he hears,
And spirit with spirit can meet—
Closer is he than breathing, and nearer
Than hands and feet.

—Tennyson.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence, evidence and barometer of vital and experimental religion.—*Spurgeon.*

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of his pavilion which will alone bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed that communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unhallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God!—*Richard French.*

In having all things, and not thee, what have I?
Not having thee, what have my labors got?
Let me enjoy but thee, what further crave I?
And having thee alone, what have I not?
I wish nor sea nor land; nor would I be
Possessed of heaven, heaven unpossessed of thee.

—Francis Quarles.

Almighty God, teach me to submit to the easy yoke of our Saviour, Christ, and to take upon me his light burden. Incline me unto all holy obedience to thy will. May my heart be so rooted and grounded in love that no difficulties may discourage me in the way of well-doing; and that neither the cares nor pleasures of life may lead me astray from thee. Increase in me that which is lacking; restore to me that which I have lost; quicken in me that which may be ready to die, so that I may serve and obey thee in all things, through Jesus Christ our Lord. Amen.

SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.*

LESSON FOR JUNE 23. THE SAVIOUR'S PARTING WORDS. LUKE 24: 44-53.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Last week's lesson may be profitably reviewed and further illustrated in combination with the one of this week. Christ's conversation with Peter lays down the principles which underlie the definite duties given in this week's lesson. The subject matter of the two lessons is included in this outline:

What the duty is?

To feed the Good Shepherd's sheep.

Why we owe the duty?

Because of the Shepherd's love to us and his command [Luke 24: 48].

What must be in the hearts of those who would feed the sheep?

Love to the Shepherd.

(a) What to feed the sheep.

TELL THEM

1. What God has done for us. Death and resurrection of Jesus.

2. What we must do. Repentance of sin. Be sorry for sin and leave it.

3. What God will then do for us. Remission of sin, which means: Forgiven by God for wrongdoing. Helped by him to do right. Live in heaven with him.

(b) Where to find the sheep to be fed. "Among all nations" [v. 47].

(c) How to be able to feed the sheep [Luke 24: 49 (last part)]. "Endued with power from on high."

Jesus repeated his question to Peter three times in order to emphasize two points, namely:

1. Love to Jesus is *not* love without work for those whom he loves; i. e., if we love him, the Shepherd, we shall gladly give our time and money and service to help feed his sheep.

2. We cannot work in the right way to help feed the sheep unless we love Jesus, the Good Shepherd, dearly.

A homely illustration, but one which children will appreciate, is to show the uselessness of half a pair of scissors. So love and work must go together, either one alone is incomplete. If we love Jesus we shall ask him to help us to be like him. The more we are like him the more plainly we shall see chances to help others. The disciples were to preach and teach, to give all their time to this. But we need not be preachers or teachers in order to show people that we are trying to be like Jesus and to help him feed the sheep. We can make this known in many ways by our words and actions; our whole lives may prove it. This is what is meant by being "a witness" for Jesus. (To children of eight or nine explain use of the word witness in the courtroom—one who tells what he *knows* to be facts. We *know* that doing as nearly as we can what Jesus would like to have us do makes us better and happier, and we should be glad of every good chance to *say this*, i. e., to be witness that it is true.

We talked last week of how the kind shepherd wants all the sheep to come into the safe fold and to the place where there is fresh food and water; so the churches and Sunday schools where we learn about Jesus and how to be like him are the fold where he wants all the sheep and lambs to be. We know the story of the lost lamb way "off on the hills, away from the shelter of the fold, away from the tender Shepherd's care," and how he looked for the lost one. There are many out of the fold. If we love the Shepherd we shall help to bring them in. (Talk of the needs of heathen lands and of mission work and how all can be witnesses by helping it.) To illustrate the union of work and love use the following rhymes. Write them in red ink all but the letters indicated, which are to be written with lemon juice; this is invisible until held over heat, when lines appear in a

clear brown. Or leave the spaces for these letters blank and give the children the missing letters on bits of paper—they to discover the proper placing of them.

Like the Lord who gave himself F
Let us ask to be;
Others' needs before us then
We shall plainly see E.
Fain is love if given alone E;
Even I some work can find D
And I can give with willing mind.

Find the sheep, for if we will L
Every one some work may do;
Empty homes will come to F; few;
Doing good my love will prove E.

IN CASE OF ACCIDENT.

If a fishbone becomes lodged in the throat it can generally be removed by swallowing a raw egg at once.

Glycerine with a few drops of carbolic acid added makes a good lotion for slight cuts and abrasions of the skin.

In case of swallowing poisons accidentally the first step is to secure vomiting. A mustard emetic is usually the most efficacious. A heaping teaspoonful of the ordinary ground mustard mixed in half a cupful of lukewarm water is about the right quantity. If mustard fails to act, try a teaspoonful of powdered alum in a tablespoonful of water.

It used to be customary to administer castor oil when a person swallowed anything with sharp edges, as bits of glass or china, but recent writers advise that articles of food be given instead, which will cling about the fragments and so protect the bowel walls as the whole mass moves downward. Potatoes are the best for this purpose. The individual should be fed on them for two or three days, or until the fragment appears in the stools. The potatoes may be cooked in a variety of ways, baked, boiled, fried or creamed.

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The Conversation Corner.

DEAR MR MARTIN
MAMMA AND I
ARE HOME FROM CHURCH.
I HAD CROUP LAST NIGHT.
I WANT A PICTURE OF THE
TURKEY TWINS. I SEND YOU
MY LOVE.
KATHRINA.

The above is from our little friend in New York State who started the plan of educating the "flower girl" (O Hana San) in the Japanese orphanage. It is Kathrina's first letter, and I feel very proud that she wrote it to me. How plain it is—very much plainer to read than letters I have received from grown-up people like —. Perhaps I will not give their names, although I am sometimes tempted to electrotype a section of one of their letters and see if any one could read it! I wonder if honorary Cornerers remember that the editor of *The Congregationalist* inserted about ten (or twenty) years ago a facsimile of the closing word of a letter he had received, and asked if any one could decipher it. (If I remember rightly the writer himself, a well-known minister near Boston, recognized it and translated it the next week!) [Mr. Martin is right. I remember that cut and if I could find it would reprint it. I should not hesitate to offer a prize to the decipherer, only I fear the author would come in and claim it! I only know of one editor, even, who can write worse than he.—D. F.]

I am sorry Kathrina had the croup, but glad she recovered from it so that she went to church as usual the next morning. Of course I sent her one of D. F.'s best pictures of the "Turkey Twins." Since our last acknowledgment of investments in their fund I have received contributions from two ladies over eighty years of age; from a Junior Christian Endeavor Society in Berlin, Ct.; and from Delight H., Andover, Mass.



I have now enough to pay for one of the twins in the kindergarten for one year, and I wish to call the attention of the Cornerers to the situation—if we close the subscription now, which twin shall we take out of the saddlebags, Aram or Vahan? And what will happen to the boy in the other bag without his brother to balance him?

Speaking of Turkey, a boy from that country called on me a day or two ago and told me a letter from home said that the day before the United States man-of-war was expected to arrive in port a native teacher who had been for some time imprisoned without cause was released, and that when the United States officers called

at the mission station and requested that any violations of their rights should be reported, the effect was very marked. Of course it was! Those cruel persecutors of Christians do not fear God nor regard man, but they do have a wholesome fear of a British or American man-of-war. And why should not the flag we boast so much of on national holidays protect our own citizens and our treaty rights in foreign lands?

I was glad to notice that exercises were introduced into so many public schools on Memorial Day or the day before, impressing on scholars the story of American patriotism. I saw many of them joining in the celebration in the town where I spent the day. In the evening I attended a prize speaking exercise and noticed that many of the declamations were patriotic pieces, like George W. Curtis on the Eloquence of Wendell Phillips, Theodore Parker on the Kidnapping of Anthony Burns, and Lippard's description of the signing of the Declaration of Independence on the Fourth of July, 1776. I was glad this last piece took the first prize, for I remembered distinctly about a boy of twelve years old declaiming it away back in the "hill country" almost fifty years ago—it used to be called the "gibbet piece" then.

Kathrina will be glad to know that we have now sent sixty dollars in all for the maintenance and education of the two girls at the Okayama Orphanage. If there are any stamp-collecting Cornerers who have not yet invested in that enterprise and care to combine business and benevolence, I have just received a few more memorial stamps—two-sen and five-sen—which with other Japanese stamps, from one-half sen to twenty-sen, will be sent as coupons with the pictorial certificates.

SAN FRANCISCO, CAL.

Dear Mr. Martin: Though I am an old boy, born in Boston in 1828, I always read the Corner with interest, and have been a reader of the *Recorder and Congregationalist* from childhood. . . . I found the Feb. 22 column so interesting that I venture to trouble you concerning the ancient landmarks referred to. Is there a pamphlet or other publication which describes them? . . . I should so much enjoy visiting the old places once more. I was born on Bulfinch Street, and distinctly remember my father taking me to an infant school on Howard Street as he went to business every morning. We came from North Reading, and the Ipswich River and Martin's Pond and Middleton Pond yielded many fine pickerel when I was a boy.

Yours sincerely, E. F. F.

Drake's Around the Hub, a Boy's Book About Boston, is published by Roberts Brothers, and costs \$1.25. That consists of the old historic stories connected with Boston. I think that Bacon's Boston Illustrated, published by Houghton, Mifflin & Co., for fifty cents, would be the book for you. If you visit Boston be sure and show me some of the old sites of your boyhood, and perhaps take me to my pond—in North Reading, is it? But perhaps the pickerel may not be as plenty there as they were fifty years ago!

CLAREMONT, CAL.

Dear Mr. Martin: I would like to belong to the Corner. I am nearly six years old. We have a pet dog, Jack, and a pet rat, Davy. We have three cows. I will tell you their names. One is Floy, one is Buttercup, one is Daisy. I know your friend, Ollie C.

MIRIAM C.

I do not think I ever heard of a pet rat before—what do you do with him? What does Jack do with him?

Mr. Martin

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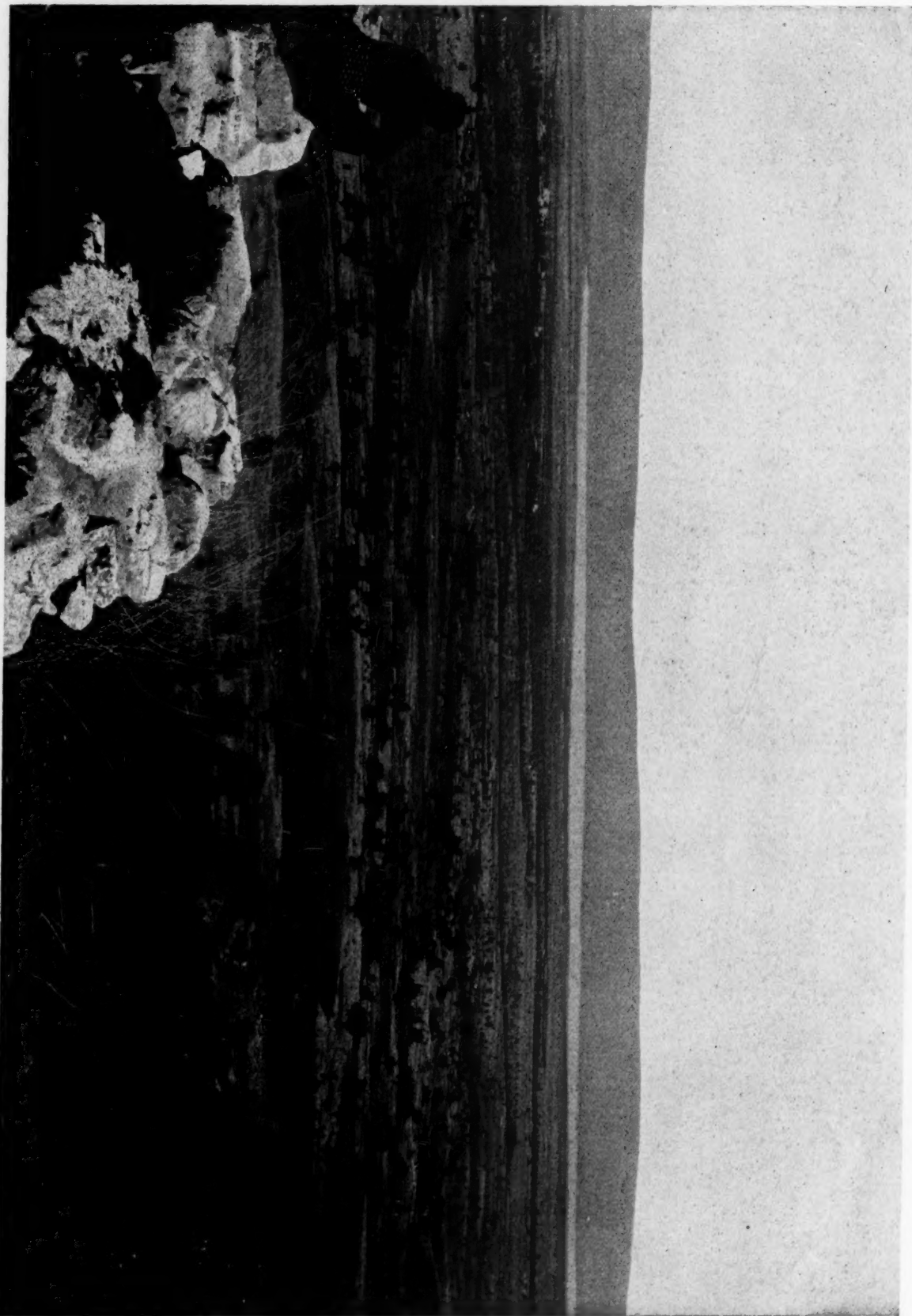
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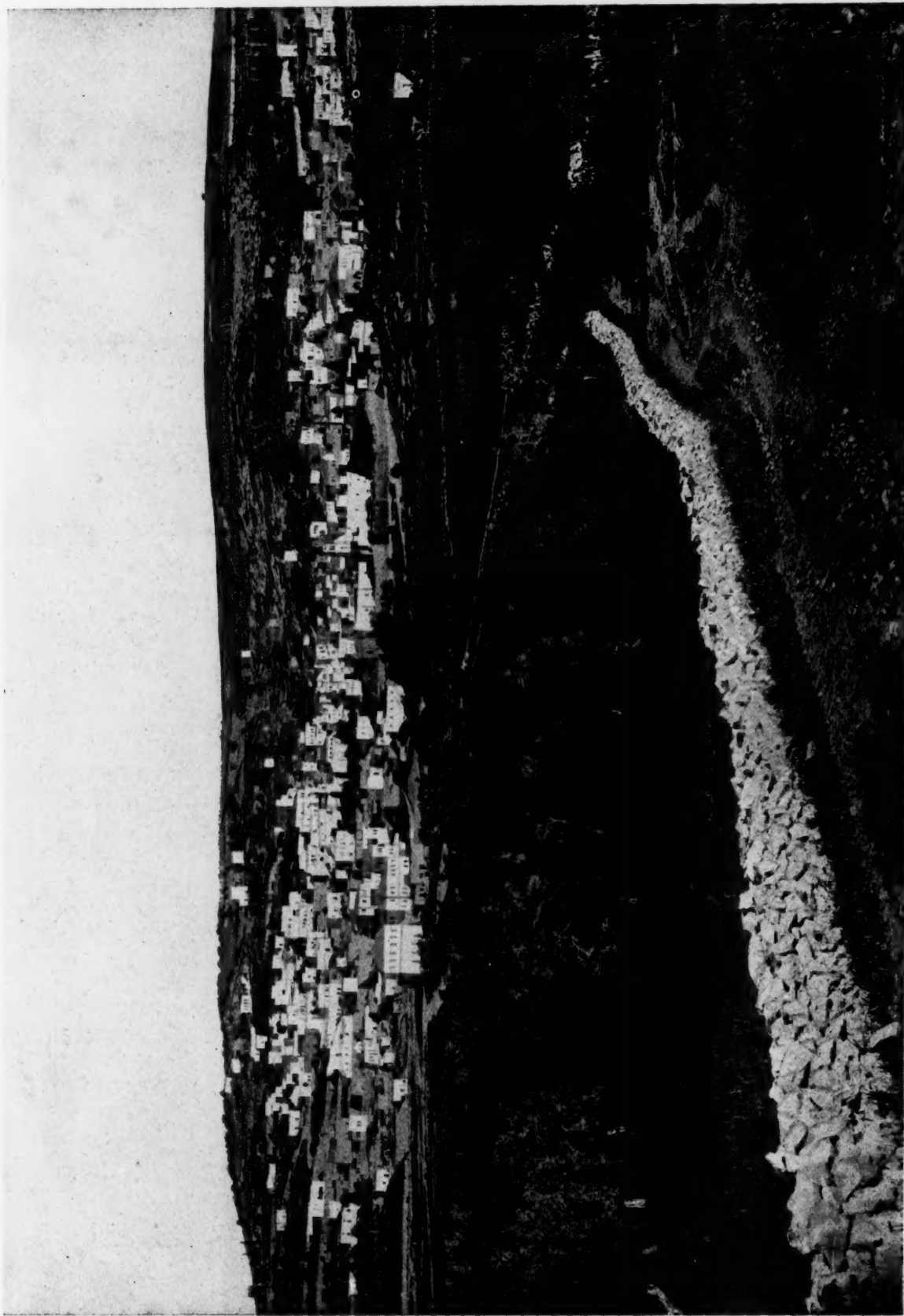
The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.

PLAIN OF SODOM AND GOMORRAH.—One of the plates, somewhat reduced, in our Series of 306 Views—"PALESTINE IN PICTURES." (The complete set to our subscribers, \$2.50.)



In the picture we are looking toward the east. The Mountains of Moab rise in the distance from beyond the River Jordan. The picture was taken from ancient Jericho, just underneath the Mount of Temptation. We see in the distance to the left the village of modern Jericho. From this point to the top of the Moab Mountains is about twenty miles. We are looking upon the plain that Mark Antony gave to Cleopatra and that she rented to Herod. The whole country was once irrigated by waters from the Judean Mountains and was the most fertile tract in Judea. Josephus called it "a divine region." Here Cleopatra had her gardens; here were vast plantations of balsam trees and palm; it is now but a desert. It is to the extreme left of the picture that the cities of Sodom and Gomorrah are supposed to have stood. This is the region over which Lot looked and was tempted by its luxuriance and wealth to settle in it. This is the region over which Moses looked when he viewed the promised land from the heights of Nebo.

The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.

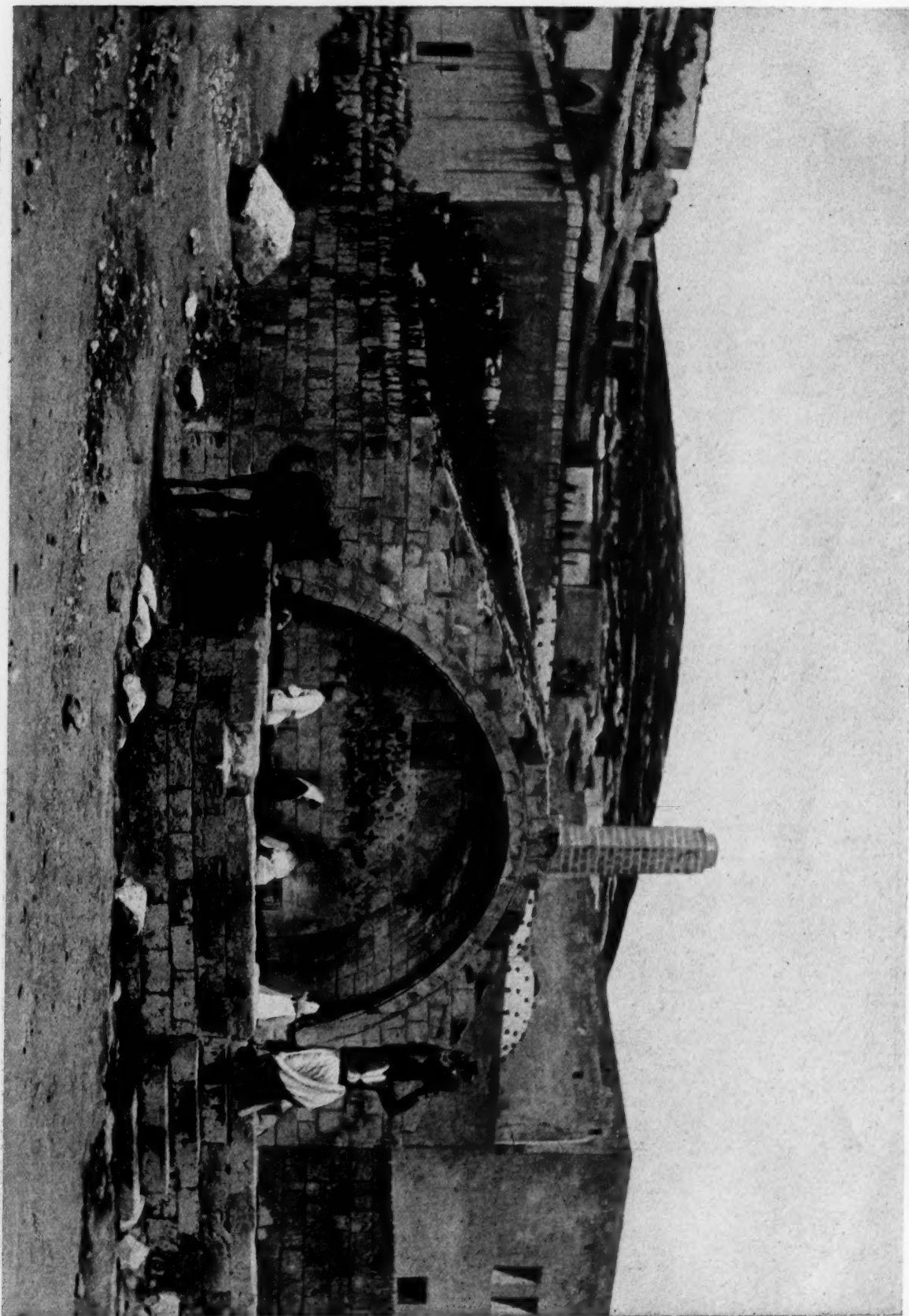


NAZARETH from the East.—One of the plates, somewhat reduced, in our Series of 386 Views,—“PALESTINE IN PICTURES.” (The complete set to our subscribers, \$2.50.)

Nazareth stands almost midway between the Jordan and the Mediterranean Sea. It lies on the eastern slope of the hill, from the summit of which a magnificent prospect opens out. Toward the north are the hills of Galilee and the majestic summits of the snow-crowned Hermon. On the east is the Jordan valley and in dim outline the heights of the ancient Bashan. To the south spreads the beautiful plain of Esdraelon, with Mount Tabor, Little Hermon and Gilboa; in sight, beyond, are the hills of Samaria, and on the west Carmel faces the blue waters of the Mediterranean. No traveler should miss this view from the hill behind Nazareth. It is perhaps the richest and most extensive in all Palestine. The nearer hills are wooded, and drop in graceful slopes to broad and widening valleys of “living green.” In the village below, upon this eastern slope, the Saviour of the world passed his childhood.

The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.

NAZARETH. The Fountain of the Virgin.—One of the plates, somewhat reduced, in our Series of 336 Views.—"PALESTINE IN PICTURES." (The complete set to our subscribers, \$2.50.)



Saint Mary's Well, as it is sometimes called, is situated near the "Church of the Annunciation." The spring is a little to the north of the church and is conducted past the altar on the left side. There is an opening here, and the Greek pilgrims bathe their eyes and head in the sacred stream. Through this conduit the water runs to St. Mary's Well. It is strongly probable that the child Jesus and his mother often came hither to draw water. An arch is built above it, and steps lead down to the tank and trough. The motley throng which gathers around it toward evening presents a picturesque scene indeed—women with quaint costumes are constantly to be seen drawing water in pitchers of graceful form or climbing the wet steps bearing the full vessels upon their heads. The water leaps from a spout into a stone trough where women wash and rinse clothes and chat cheerily among themselves.

The Congregationalist's Oriental Tour. Palestine and Syria, 15 April-14 May.



JACOB'S WELL.—One of the plates, somewhat reduced, in our Series of 36 Views,—“PALESTINE IN PICTURES.” (The complete set to our subscribers, \$2.50.)

Going northward to Judea of Galilee Jesus “must needs go through Samaria.” On this journey He came to Sychar, near to the parcel of ground that Jacob gave to his son Joseph, where Jacob's Well is still found. Here we are upon undisputed ground. According to Dean Stanley, it is, perhaps, the only place the identity of which is beyond all question. Here the conversation took place between Jesus and the woman of Samaria. On the left is Mount Gerizim, to which the woman pointed when she said: “Our fathers worshiped in this mountain.” Jacob's Well now belongs to the Greek Church. The well is now seventy-five feet deep and seven feet six inches in breadth. The diameter of the opening is seventeen and a half feet. A ruined vault stands above the well twenty feet long, ten feet broad and six feet high. The pieces of broken marble you see in the front belong to some ancient church. It was here by this lonely well that Jesus told to a woman and to all the world the story of the true relationship between God and man.

The Sunday School

LESSON FOR JUNE 23.

Luke 24: 44-53.

THE SAVIOUR'S PARTING WORDS.

BY REV. A. E. DUNNING, D.D.

Luke is the only writer in the gospels who mentions the ascension. The single sentence referring to it in Mark's gospel is now generally admitted to be not genuine.

Proofs are carefully given by all the evangelists of the resurrection of Jesus. His ascension is simply stated without attempting to prove it. But to those who believe that Jesus was begotten through the power of the Holy Spirit, and rose from the dead, belief in his ascension is a necessity; and all these events are but the beginning of a history which is continued through the organization and growth of the Christian Church and is to issue in the perfection of the kingdom of God. This lesson presents the final things which Christ taught his disciples before he disappeared from their eyes. These words were evidently not all spoken at one time. "He was received up, after he had given commandment through the Holy Ghost unto the apostles . . . appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God." We have here the summary of these things. They include:

1. The plan of redemption through Christ, the chief theme of the Old Testament. "The law of Moses and the prophets and the Psalms" included the entire Scriptures. Christ said they all testified of him, and that the substance of his teaching had been that it was necessary that all things written in them concerning him should be fulfilled. The necessity lay in the fact that these things concerning Christ were central to the plan of God from the beginning. Redemption was the irrepressible expression of the love of God for sinners. Therefore the plan of God became a gospel. The entire revelation of God to men is the unfolding of a single plan of which the climax was the appearing of Jesus Christ. The Old Testament presents to us the history of the Jewish church and state as a framework in which to hold forth and bring more clearly to human minds the promise of the divine Redeemer. Tabernacle, temple, kingdom, ritual and prophecy all look to this end. As the promise approached its fulfillment the framework gradually crumbled away and disappeared, leaving at last the divine Redeemer, the Son of God, manifested—the Word made flesh. The New Testament presents to us his life on earth, and on him as the corner stone a new framework beginning to be reared—the Christian Church, which is to issue in the fulfillment of the vision of the Apocalypse, the perfect kingdom of God. The Messianic idea is the fundamental principle of the Old Testament and the New. The plan of redemption embraced the whole world. "The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand unto Abraham."

This is the first great lesson to be learned by disciples to fit them for service. Behind all prophecy and in history was the purpose of God. The Old Testament testified of Christ, and the things written in it concerning him "must needs be fulfilled." He was "delivered up by the determinate counsel and foreknowledge of God." Those who came to understand that the whole life of Jesus was the fulfillment of a divine plan had unshaken faith in him. No one is qualified to teach the Scriptures till he sees that their unity centers in the incarnate, crucified and risen Lord. The substance of the gospel can be put into two sentences: first, that Christ should suffer and rise again the third day; second, that repentance and remission of sins should be preached in his name unto all the nations.

2. The witnessing church. The business of disciples is to testify to the truth of the Scrip-

tures, to the plan of God there revealed. For three years Jesus had been preparing his disciples to understand the meaning of his sacrifice. He had constantly preached, and they had heard the burden of his message: "The time is fulfilled, and the kingdom of God is at hand: repent ye and believe in the gospel."

They were now to establish the kingdom by calling men to repentance and proclaiming the good news of the remission of sins. They were to begin their work where they were, and extend their testimony as God by his providence should open the way. This is not only the work of apostles, preachers and teachers, but of all who would follow Christ. Witnessing means living just where we are the new life in Christ. From such a beginning no one but God knows what the end may be. The disciples began at Jerusalem. Before the end of their generation the world knew their message. We are not creators of the gospel, nor apologizers for it, but only witnesses to it.

3. The endowment of the Holy Spirit. The promise of the Father Jesus was to send forth on the disciples. They must wait for it. So must we. Without that our witnessing will be in vain. That promise was the gift of the Holy Spirit, which would make plain the meaning of the Scriptures and of Christ's mission, would give them power to communicate truth, would kindle their love for each other and for the world. That gift was to clothe men with spiritual power to endure temptation, persecution and suffering for Christ's sake, and to tell the good news with an effect which no merely human eloquence could produce. It was not limited to the apostles. It is offered to all men on simple conditions. "Repent ye," said Peter in his first sermon; "and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost. For to you is the promise and to your children and to all that are afar off."

The evidence of the gift is unmistakable. No one can call Jesus his own Lord but in the Holy Spirit. The power from on high comes on every one who from the heart obeys Jesus Christ. His Spirit opens our understanding that we may know the Scriptures, kindles love to the brethren, and creates a controlling desire to make all men brethren through fellowship with him.

4. The ascending Saviour. The crucifixion had cast the disciples into the deepest gloom and despair, for it seemed to them a hopeless parting. The resurrection had changed their entire view of life, for it made their hope of immortality certain. It had confirmed to them this promise: "Because I live, ye shall live also." But the ascension assured to them the fact that their dearest friend was forevermore at the right hand of God on high to send forth on them his power. It guaranteed to them also the fulfillment of his prayer, "I will that where I am, they also may be with me; that they may behold my glory." After that they needed only the gift of the Holy Spirit to equip them to go to all nations with their glorious tidings. For that they waited in the temple, moved by faith to joyful praise.

We come now to the close of a year of study of the life of our Lord. We began with his birth announced by angel songs. We close with his ascension to heaven followed by the songs of redeemed men and women, praising him throughout all the world; and still his ascension gift is offered now to every one who will become his disciple—power through the Holy Spirit to witness to the salvation purchased by Christ's blood for all mankind.

THE CHURCH PRAYER MEETING.

Topic, June 16-22. Biblical Examples of the Power of Prayer. 1 Kings 8: 22-30, 46-53; 9: 3-7; Acts 12: 7-17.

What are the characteristics of these prayers? Should we pray for material blessings? What is the secret of successful prayer?

(See prayer meeting editorial.)

Y. P. S. O. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, June 23-29. The World for Christ; Our Worlds for Christ. Acts 11: 1-11.

This has been the ideal and the hope of Christianity ever since it got a footing in the world. When his followers were but a little company Jesus declared that if he were lifted up he would draw all men unto him. History is the record of the slow fulfillment of that prophecy for whose final consummation the Saviour still waits. But that it is ultimately to be fulfilled is as certain as the movement of the spheres. We may delay it by our indifference and our lack of faith, but we cannot thwart it. If we fail to do our part, others will be raised up whom God will honor with the privilege of sharing in the execution of his gracious designs for men. The kingdom of heaven is too great an affair to depend on any one individual or set of individuals.

At the same time it makes a tremendous difference to the individual Christian whether or not he rises in his thought and purpose to this idea of a religion that is meant for every human being upon whom the sun shines. The character and influence of his Christian life depends upon it. Show me a professed follower of Jesus who not only has no interest in missions but is brazen-faced enough almost to glory in his indifference, who has never heard of Carey or Hannington or Marcus Whitman or Joseph Ward, who thinks all missionary literature dull and a missionary meeting the stupidest thing out, who never gives a nickel or an afternoon's effort to help lift up the fallen, and I will show you a very superficial and unhappy and uninfluential Christian life.

But aside from the effects on the individual of a genuine belief in a Christ for the world and the world for Christ, there is inspiration in the thought of how much a single individual, if he be consecrated, can accomplish in bringing a knowledge of Christ to the world. Not all of us can go to Africa or Oklahoma, but each can make his little world Christ's world through the spirit which breathes forth from a life which is seeking above everything else the kingdom of God.

Parallel verses: 1 Sam. 1: 24-28; 2 Sam. 8: 11; 1 Kings 7: 51; 1 Chron. 29: 6-9, 14; Matt. 5: 10-12; 18: 8, 9; Acts 4: 32-35; Rom. 12: 1, 2; 14: 7, 8; 1 Cor. 6: 19, 20; 10: 31; 2 Cor. 8: 3-5; Eph. 6: 10-12; Jas. 4: 4.

PROGRESS OF THE KINGDOM.

OUR OWN WORK.

News from Micronesia. The Morning Star has completed her annual voyage, bringing many letters from the workers in our Micronesian missions. The report from the Gilbert Islands is not very encouraging, for the work has been sadly hindered by the demoralization of the people from the prevalence of the native custom of dancing, which includes all other evils. As a consequence the schools are small and only the regular church members faithful. There are now in the Gilbert group forty-four schools with 1,665 pupils and 1,700 church members, of whom 172 have been received during the past year. Dr. Rife gained a favorable impression, on the whole, during his trip through the Marshall group, and Miss Hoppin, who accompanied him, writes cheerfully of the Girls' School at Kusaie, which has forty-six pupils. At Jaluij the German commissioner was very friendly and hospitable, and the church under the care of Jeremiah has proved steadfast. Mr. Walkup writes that there is a prospect of restoring the teachers to Pleasant Island, which they left last year at the request of the German commissioner. Numerous letters have come from chiefs and people asking for books and visits from the missionary vessel. They are keeping up the schools and report 200 pupils. The German official has promised to look into the matter.

Physicians in Japan. Dr. Wallace Taylor's report of the medical work in connection with the mission at Osaka shows that this branch of missionary work has held its own in Japan in spite of the reaction against foreigners and things foreign. That the physicians on the ground are doing a large and much needed work is indicated by the fact that 42,641 consultations were held in the last year. From 1874 to 1894 there were 215,565 consultations, 3,244 surgical operations and 10,586 visits to patients at their homes. In answer to the question often asked, Are missionary physicians needed in Japan, and is it desirable that others be sent out? Dr. Taylor says a new medical man would find it difficult to establish a reputation and do much in a general way in the present condition of medical practice, yet there is a large amount of work to be done among the sick poor.

Growth in the Austrian Mission. In a letter from Dr. Clark written from Prague, March 14, he reports that twenty-five Romanist converts have been received into the church during the previous three months, while in other towns there is a steady growth of interest and several are soon to be baptized. Three choice young men came forward at Nachod, one of whom had been won from infidelity. In Pilsen the work is specially cheering, a strong feature being the prayer meeting. Its attendance is equal to the largest number present on Sunday. In Husinec, however, the persecution is unabated. The Government has sanctioned the constitution of the Young Men's Christian Association of Gratz, Syria, and Dr. Clark was about to visit that city in the interests of this new organization, with the hope that it may be as successful as the Y. M. C. A. of Prague.

THE WORLD AROUND.

Methodist Missions in China. The daily papers contain the report of a violent attack by a native mob upon Protestant and Catholic missions in Chentu, West China. The rioters have destroyed the valuable property of the Canadian Methodist Mission, but the missionaries and families are safe, having been protected by the Chinese officials. This is a new mission, work having been begun in Chentu by the Methodists about three years ago, but the field is a fruitful one and full of promise. Medical and educational work has been developed and a public reading-room has proved a great attraction. Certainly this and all other missions of the Canadian Methodist Church ought to be successful if union and co-operation count for anything, for no less than seven branches of the Methodist Church have united under this general name and are working together for the advancement of the kingdom at home and abroad.

In spite of the unrest and excitement caused by the war, English Methodists have been reaping rich results in Foochow during the past year. There has been a steady growth in church members and day and Sunday school scholars, while during the winter there were several revivals. The vast tent meetings held in Foochow at the time of the annual meeting attended by 1,100 Celestials presented a unique sight for China, but true Methodist enthusiasm was not wanting. One of the missionaries writes: "It is a mistaken idea that the Chinese are not susceptible to religious emotions. Some four or five would be praying at a time and during the testimony meetings several were on their feet at once. During the meetings 134 were baptized."

Young People Interested. One of the most successful meetings recently held in connection with the centenary of the London Missionary Society was the great children's gathering. Exeter Hall, gayly decorated with banners and scrolls and crowded with young people, among whom appeared a number of missionaries with their wives and children dressed in foreign costumes, presented a picturesque and animated scene. Interesting speakers from all over the world described the life and needs of children in

foreign lands. A special meeting for young people was also well attended and enthusiastic. Such gatherings as these are an earnest that the record of the new century upon which the London Missionary Society is entering will be no less glorious than the history of the past 100 years. This organization makes a special effort to interest the young and urges them to contribute towards the work, and it may well be proud of the centenary gift of the boys and girls, who in two years have raised over \$108,000 for the new steamer, John Williams.

Waldenses in Italy. This is an unusually fruitful year for the Waldensian brethren in the valleys of Piedmont, Italy, where they number about 20,000, forming the backbone of Italian Protestantism. A remarkable revival of religious life is spreading through their congregations and meetings are held almost daily in many districts attended by old and young. Along with this comes a movement to revise their church constitution in order to adapt it to the enlarged field with its hundred churches and stations for evangelistic work. The proposed new constitution resembles pure Presbyterianism more closely than the present one, but Dr. Prochet, for twenty-five years the president of the Waldensian evangelization committee, opposes the changes on the ground that the time has not yet come for them. In any case, however, it is good to see this evidence of energy and aggressiveness in this ancient church.

Latest Tidings from Uganda. The work is going steadily forward in Uganda. The general sentiment in favor of Christianity and education is so great that throughout the country it has become the custom for each chief to erect a church, until there are now about 200, while every man of position has built a school-room. At the capital, Mengo, great activity is shown in education, about 1,000 people, men and women, being under daily instruction. The large church has been completely wrecked by a storm, which makes it necessary to hold services in three smaller buildings. About twenty-five adults are being baptized every week at Mengo, while it is estimated that the total number of baptisms throughout the country for the past year was over 1,000. Christianity is telling not only at the capital, but in the suburbs and in the provinces. The year has been marked by the extension of the work into the country, but it is very difficult to provide teachers and preachers for the numerous stations. Archdeacon Walker writes: "The native evangelists are much in need of teaching, and yet no sooner do we form classes and begin to read with them than such urgent appeals come in for teachers to go to different parts of the country that we have to send out the men under instruction."

THE WAY TO BROTHERHOOD.

There are three ways in which the human race hitherto has endeavored to construct itself into a family: first, by the sword; secondly, by an ecclesiastical system; and, thirdly, by trade or commerce. First by the sword. The Assyrian, the Persian, the Greek and the Roman have done their work, in itself a most valuable and important one, but so far as the formation of mankind into a family was the object aimed at the work of the sword has done almost nothing. Then there was the ecclesiastical system—the grand attempt of the Church of Rome to organize all men into one family with one ecclesiastical, visible, earthly head. This attempt has been a signal and complete failure. We now come to the system of commerce and trade. We are told that that which chivalry and honor could not do, which an ecclesiastical system could not do, personal interest will do. Trade is to bind men together into one family. When they feel it to be their interest to be one they will be brothers. Brethren, that which is built on selfishness cannot stand. The system of personal interest must be shivered into atoms. Therefore we who have observed the ways of God in the past are waiting in quiet but awful expectation until he shall confound this system as he has confounded those which have gone before. Therefore there is but one other system to be tried, and that is the cross of Christ—a system that is not to be built

upon selfishness, nor upon blood, nor upon personal interest, but upon love. Love, not self; the cross of Christ and not the mere working out of the ideas of individual humanity.—F. W. Robertson.

TO BE SURE—WHY?

Elsewhere we comment upon the remarkable statement of the rector of Trinity Church, Boston, respecting the historic episcopate. The following quotation will give an idea of Dr. Donald's quality of thought:

What is the significance of affiliation with the remote Russo-Greek Church, of whose spirit and work we know almost nothing, compared with the significance of at least a spiritual affiliation with the Presbyterian Church, of the splendid results of whose Christian missionary, philanthropic and educational work we know almost everything. Who and what are the Old Catholics that we should grant to them the recognition and sympathy we withhold from the Methodists, who found a new church every day of every year, in which is proclaimed pardon and salvation through Jesus Christ our Lord? What has Pere Hyacinthe done—what does he give promise of doing—in France that he should be received into our open arms, while we have no relations with the millions of Baptists, North and South, who are doing more than any man can tell for the religious and moral education of America. The Greek Church never gave us a single priest; the Presbyterian, Congregational and Methodist churches have given us, out of their ranks, bishops and clergy by the hundreds. The Old Catholics have never been anything to us; we never come into contact with them. We know almost nothing of them; they know quite nothing of us; yet with Greek Church and Old Catholics we are united in fraternal bonds. But Presbyterianism and Congregationalism are not simply names; there is not an intelligent man in this city who does not know that the religious, moral and intellectual life of this country is immensely the richer for their presence and work among us.

For America, nay, for Christendom, the union of the Episcopal Church with the Presbyterian would mean incalculably more in the direction of real religion than the completest union with the church in Russia or with the few Old Catholics of Switzerland. A language and an ocean are between us and these foreign communions. Nothing lies between us and the Presbyterians save an unwillingness to concede a liberty, consistent with a determination to retain what we regard as invaluable. Are we ready to concede this liberty to our Christian neighbors. Not yet, alas! For when our general convention was sitting in Chicago the Board of Missions of the Congregational churches was convened in the same city. The late honored rector of this parish, a member of the House of Deputies, offered a resolution that the convention send a message of fraternal greeting and Christian fellowship to the venerable board, with the brief and too confident remark that he was sure his resolution needed no explanation nor support. A deputy from New Jersey moved to amend by changing "Congregational Church" to "Christian brethren," sticking at the word *church*. Then followed debate. Then the resolution was sent up for concurrence to the House of Bishops, as required by law. It remained with the bishops two days and two nights, when they finally informed the House of Deputies that they could not concur in the resolutions, and offering as a reason a declaration which was understood by nobody, then or now. To the Old Catholics the warmest greetings; to the church which founded the five great New England colleges, which has a history of which any church might justly be proud, which has among her ministers and laymen many of the purest and ablest men on this continent—not one word.

THE INEVITABLE CONCLUSION.

Prof. A. E. Dolbear of Tufts College, than whom few, if any, more eminent physicists are found in this country, in a recent address before the Boston Metaphysical Society, said that all physicists are satisfied of the existence of ether, but how it affects matter no one knows. He concluded his suggestive talk with the following statement, which shows—as do so many other straws—how the tide is running:

To produce an atom of matter from ether needs a power higher than any we know. This calls for creation. In this, mental action and choice are necessarily involved. Choice implies consciousness and intelligence. These lead us back to a super-physical origin by means of a super-physical power. For this power there is no more appropriate name than that of him in whom we live and move and have our being.

Literature

BOOK REVIEWS.

THE MESSIAH OF THE APOSTLES.

Following his *Messiah of the Gospels*, published in 1894, and to be followed by *The Messiah of the Church and The Messiah of the Theologians*, appears this new work by Professor Briggs, which is sure to challenge wide and deep interest. It is much larger in compass than its immediate predecessor, a fact due to the comparative fullness of appropriate material in the latter half of the New Testament. We so commonly associate the term Messiah with Old Testament prediction as to be in danger of forgetting that the true scope of a work on the Messiah of the Apostles embraces (if the gospels are considered apart) an investigation of the entire teaching concerning Christ and his kingdom to be found in the rest of the New Testament. This is precisely what Professor Briggs has attempted.

Beginning with the day of Pentecost (after an introductory glance at current Judaic ideas), he proceeds according to the supposed historical order, gathering up the Messianic ideas of Peter, James and Jude, then those of Paulinism from the Thessalonian period to that of the pastoral epistles and afterwards those of the epistle to the Hebrews. The method adopted in this first half of the book is almost strictly expository, and it has become familiar to the present generation of Biblical students through Professor Briggs's *Messianic Prophecy*. Each passage is first summarized, then translated, then discussed. The translation follows the Revised Version in the main, with some amendments however. A few critical remarks appear.

In the second half of the book, although the main plan is the same, the higher criticism comes to the front. The principal part of the space is given to the book of Revelation, which is examined in the light of the recent researches of Spitta, Völter and others. Frankly acknowledging his change of view since 1888, Professor Briggs proceeds to dissect the Apocalypse of John into half a dozen apocalypses, with various redactions and "editorial notes," for of these the Hexateuch can no longer claim a monopoly. Some of these fragments, he believes, came in all probability from the apostle John, others probably not.

It matters little who was the final editor. The book is no more inspired or canonical if the apostle wrote it than if John Mark wrote it, or the so-called presbyter John, or any other John, or any other person. The prophets of the apostolic age were no less inspired and authoritative in their utterances than the apostles, and the most of these, like their brethren in the Old Testament, have not left their names to history. The church has recognized the Apocalypse as a holy book of God because of its holy contents, and in her judgment of it the church has made no error.

This last statement may possibly be true also of the *unity* of the Apocalypse. At least, not all American scholars who have patiently studied the book, and who are familiar with the recent German critical analyses, are disposed to surrender the apostolicity and Johannine authorship of any portion thereof. We can only give a passing reference to the brief summary in the *Journal of Biblical Literature* for 1894 by Prof. M. S. Terry, who moreover is so far from following in the common track of exegetical tradition that he refers the "great city" to Jerusalem and not Rome. It is instructive to compare his nine pages with the nearly 200 pages on the Apocalypse

in Professor Briggs's book. The legitimate tendency of current analytical methods appears, in the same journal, in Dr. B. W. Bacon's partition of the gospel by John, which becomes in his hands a medley of discourses, strained and twisted by editorial manipulation to fit an ill adjusted framework of events. It was inevitable that sooner or later the historical and literary reconstruction of the Old Testament should find its counterpart in the New.

Nevertheless, we are not disposed to view with alarm the theories of Professor Briggs or of other Biblical critics. If they are not true they will not prevail, and if they should prevail it is worth while to observe how little the substance of faith would be affected. Let any one study with care the development, for example, of the Pauline doctrine of the Christ as presented in this book, or that of the Logos of the Fourth Gospel, which is given near the close of the book; he will miss nothing from the substance of truth that the church through the ages has confessed. The method of Biblical theology here followed has the advantage over the old systematic method that it gives a portrait rather than a skeleton, adding feature to feature till the whole stands complete. This appears still more clearly in the closing chapter, where the author presents the whole material freshly from a chronological standpoint, beginning with the pre-existence of the Messiah, and summing up the testimony of the sacred writers as to his incarnation, life, death, resurrection and final triumph. Whoever makes a faithful study of this book will put himself under the guidance of an admirable teacher, and will come into close contact with the living word of the divine revelation. [Charles Scribner's Sons. \$3.00.]

MCMASTER'S UNITED STATES.

Prof. J. B. McMaster's *History of the People of the United States* has reached its fourth volume, and the period which it covers is one of the most interesting and instructive in our national career. Beginning with the frontier difficulties between the United States and England in 1811 and 1812, it describes the war which immediately ensued, the return of peace, the leading questions of the day, the presidential elections of 1812 and 1816, the movement of population from the East into the West, the establishment of the national bank and the State banks, the disorders of the currency and the financial difficulties which so recently have been brought back to all our minds, the tariff debts and their results, the Indian troubles, the boundary disputes, the attempt to colonize the Negro race in Liberia, the famous Missouri Compromise, etc.

The author's striking and, at times, brilliant style renders his volume readable from cover to cover, not to say engrossing. It exhibits with memorable vividness the daring and the brilliant successes of our little navy in the war, and the tremendous defeats which were inflicted upon the English. No one can read the record of this portion of our career without surprise that the nation did not go to pieces. Nor can one avoid the conviction that, corrupt as many public men among us are today, and prominent as individual or sectional selfishness is in influencing national legislation and action, these evils were tenfold worse in the early part of the century. There is nothing so convincing of the immense prog-

ress which has been made in the United States toward reform as to read trustworthy histories of our earlier years. So picturesque a writer rarely sees everything in its true proportion, and there are portions of the volume and statements here or there which should not be accepted without question. Yet in the main it is accurate and trustworthy, its general impressions are just, and it makes history pictorial without sacrificing the scholarly qualities without which history would be mere romance. [D. Appleton & Co. \$2.50.]

RELIGIOUS.

Prof. F. R. Beattie, the author of *Radical Criticism* [Fleming H. Revell Co. \$1.50], has made therein an exposition or examination of the radical critical theories concerning the Old Testament. The substance of the volume has appeared already as contributions to *The Christian Observer*. The author represents the conservative school of Biblical criticism, and he battles stoutly against the claims of the so-called higher critics, and makes in many points effective inroads upon their positions. His book is a useful contribution to the literature of the subject, although it does not appear to contain much which other conservative thinkers have not already suggested.—*The Breath of God* [Thomas Whittaker. 75 cents] is a popularly written sketch in which the Rev. Frank Hallam examines the history, critical and logical, of the doctrine of inspiration. It is a comprehensive study rather than an argument for a particular conclusion.

Mr. Edmond Kelly believes that religion is regarded too little as a force and too much as an institution. His volume, *Evolution and Effort* [D. Appleton & Co. \$1.25], is an effort to distinguish between the force and the institution, to indicate the relation of religion to the evolution of man and to science, knowledge and human effort in general. This somewhat ambitious task is performed creditably and within the range of a volume of moderate compass; and the author endeavors to impress upon his readers such truths as that pain can be lessened among men, that we all can be of aid to others, and, pre-eminently, that religion is necessary alike to the individual and the commonwealth.—Dr. C. S. Gerhard has made an inquiry into the true nature of *Death and the Resurrection* [Charles G. Fisher. \$1.25]. The volume offers a clear, coherent, enlightening résumé of the principal points of the doctrine of the resurrection and the future life, is cautious and conservative without lacking independence, and suggests comforting views.

Prof. Allan Menzies, D.D., is the author of a *History of Religion* [Charles Scribner's Sons. Imported. \$1.50], which is a convenient handbook for students of the development of religious truth in human history. It is hardly more than a sketch, but it is the fruit of careful study and it is a useful manual for consultation. It deals with the primitive religious beliefs and practices, without attempting to describe all the mythologies, and it explains the origin and the character of the leading religious systems. Without being an exhaustive treatise, it is sufficiently comprehensive for the satisfactory information of nineteen people out of every twenty.

In *Our Life after Death* [George W. Jacobs & Co. \$1.00] Rev. Arthur Chambers, an English clergyman, has collected four of his sermons, in which he has sought

to explain the teaching of the Bible concerning the unseen world. The substance of the book is the theory of a life in Hades between the earth life and that of heaven or hell, including belief in the development of the soul in the intermediate life, and teaching that the gospel is preached there, with the consequent permission of the hope that it is not preached in vain. The author does not deny eternal punishment, but substantially advocates the theory of a future probation. The theory finds no more basis in either Scripture or reason, as he sets it forth, than it has been shown to possess by other students of the subject; but his book is reverent and thoughtful and deserves a place in the now somewhat lessening list of volumes relating to its theme.

In her book entitled *Crowns of Promise* [A. S. Barnes, \$1.50] Blanche McManus has compiled a volume of Scripture texts relating in one or another way to crowns, each of which is accompanied by a full-page picture, sometimes that of a distinguished individual, sometimes a fancy sketch, which a sufficiently vivid imagination may suspect to have some relation to the text. The book is one of that class which is made to sell, yet which does not lack a certain attractiveness; but this is an example of only average excellence.—One finds it somewhat difficult to describe Rev. D. N. Beach's little book, *How We Rose* [Roberts Brothers, 60 cents]. It sets forth a theory of the resurrection, or rather an impression, a possibility, rather than a definite theory. It is sweet and inspiring in spirit and adapted to impel one towards purer and higher holiness, and if a sentence here or there may be questioned by some the general sentiment and trend of the book will find hearty approval and will afford comfort and cheer.

STORIES.

Mr. I. Zangwill's *Children of the Ghetto* [Macmillan & Co. \$1.50] has reached its third edition. Its subtitle, *A Study of a Peculiar People*, partly explains its popularity. It is elaborated to the last degree; but such is the familiarity of the author with the Jewish race as found in London, whether at the East End or the West End, and such his comprehensive and photographic skill in portrayal, that the reader cannot help being engrossed in his pages. Others have written about the Jew—George Eliot, for example—but no such book as this, no such realistic and pictorial presentation of the minutiae of daily life among them, and no such sympathetic and expert interpretation of their inner life and their own religious conceptions and practice as this volume ever has appeared, so far as we can recall. As a story it is too long and too slow in movement, although it has vital and intense interest. As a social study it is a phenomenal work.

Another apparently interminable volume is *Children of the Soil* [Little, Brown & Co. \$2.00] by Henryk Sienkiewicz, the distinguished Polish author, whose other works, as this one, Mr. Jeremiah Curtin has translated excellently. It is surprising that such a diluted and elaborated account of affairs and people of no more inherent importance should possess the genuine and large interest which the reader cannot but acknowledge. Probably it is because of our unfamiliarity with Polish character and life, which of course imparts to such a work a certain freshness. Portions of the story should have been omitted for the sake of

literary proportion and beauty, others on grounds of propriety; and an undertone runs through a considerable portion of the book which is morally offensive, but which the author doubtless would justify as a shadow essential to the accuracy of his picture. The main spirit and teachings of the book, however, are wholesome and noble and the portrayal of certain types of character is very well done, but the author's weakness for innumerable and cumbrous details is a perpetual annoyance.

Up with the Procession [Harper & Brothers, \$1.25] is a smarter book. It is Henry B. Fuller's latest. It has all the snap and go of Chicago, its scene. It describes *nouveaux riches* who are pushing for a front place in society. They are not wholly worthy of derision; there is an element of sound ambition in their painful strivings; but the price of their success is pathetic, and the one or two wayside wrecks are depressing. From the literary point of view the book is worthy of high praise, and it may be added that the inherent attractions of the plot are not lessened by the frequent use which has been made of its essential elements by other writers in the past.

Rev. F. T. Hoover's vivid picture of life among the Pennsylvania Dutch during the War of the Rebellion is entitled *Enemies in the Rear; or, A Golden Circle Squared* [Arena Publishing Co. \$1.50]. It is devoted in large part to an account of the Knights of the Golden Circle, an organization formed at the North for such co-operation with the rebels as was possible, and then flourishing in southeastern Pennsylvania. The author has written a simple, homely, effective and historically valuable story. Its subject is comparatively fresh, and his familiarity with it has enabled him to write with exceptional impressiveness. The unpretending naturalness of the style is agreeable, and the light which is thrown upon the characteristics of the people described is instructive. The book belongs rightly with the literature of the War of the Rebellion, and will be accorded a welcome.

The author of *The Curse of Intellect* [Roberts Brothers, \$1.00] imagines a monkey in whom a soul has been developed by the aid of human instruction and guidance. The misery of this monkey and of the man who educated him and developed him into a kind of a human being are portrayed powerfully in this volume, which is a striking and somewhat daring effort of the fancy, and more picturesque and dramatic than agreeable.—*A Gender in Satin* [G. P. Putnam's Sons, 50 cents] is by "Rita." It is a society story of the familiar sort, involving a somewhat too hasty marriage and the fascination of the young wife by a friend of the husband. But in this instance the young wife has the good sense to take her husband into confidence, and he has the good sense to treat her with a simple nobility of character which touches her, and she falls in love with him genuinely and all goes well.

Forward House [Charles Scribner's Sons, \$1.00] is by W. S. Case. It exhibits true power, at present only somewhat crudely developed. We should say that the author had been reading Anthony Hope. The unexpected figures largely in his plot, not to add the unnatural, and there are incoherencies and inconsistencies which an older literary workman would have detected and corrected. Nevertheless, the book is enter-

taining and full of promise of strong work hereafter.—*The Major's Favorite* [J. Selwin Tait & Sons, 75 cents] is John Strange Winter's most recent story. We are glad that the author has gone back to camp. This is one of her characteristically simple, natural stories of home life and love life in the regiment. The material is handled very deftly and the book is delightful.

MISCELLANEOUS.

Col. H. E. Davies is the author of *General Sheridan* [D. Appleton & Co. \$1.50] in The Great Commanders series. He has compiled it with intelligence and skill, and has made a very readable book. It is open to the criticism that it is a history of the War of the Rebellion rather than of General Sheridan, but in a certain degree this was almost inevitable. There is a good likeness of the General.—Hon. A. G. Riddle has published a volume of reminiscences of men and events in Washington between 1860 and 1865 under the title, *Recollections of War Times* [G. P. Putnam's Sons, \$2.50]. It is handsomely bound and printed. The material also is of positive and sometimes considerable interest. The book contains the utterances of a gentleman who by public spirit and public life is qualified to speak with some authority about the period under consideration, but his material is somewhat miscellaneous and disconnected, and of value rather as personal reminiscences than as vitally essential to the public knowledge of the times. It is an entertaining book and will find readers.

The third volume of Mr. M. D. Conway's edition of *The Writings of Thomas Paine* [G. P. Putnam's Sons, \$2.50] covers the years 1791-1804 and includes some of the more important of Paine's literary productions. Among them are his Address to the People of France, his Anti-Monarchal Essay and three in regard to the trial of Louis XVI., and there are private letters to Jefferson, a memorial to Monroe, a letter to Washington and an address to the citizens of the United States, etc. The volume has a certain historical value and is published in a style similar to its predecessors.—It is a surprise to be informed that there has been hitherto no concise and trustworthy history of Bohemia in English. This lack is now supplied by *The Story of Bohemia* [Cranston & Curtis, \$1.50] by Frances Gregor. It is a terse, carefully studied, well proportioned and readable volume, with a number of illustrations.

Noah Brooks's volume, *How the Republic Is Governed* [Charles Scribner's Sons, 75 cents], is a most valuable little hand-book. It contains a statement carefully prepared and fully trustworthy, such as every young man who looks forward to public life, or even to the career of the well-informed citizen, should study. It deals with the government of our country, our Constitution, the composition, duties and practices of Congress, the judiciary, etc.; and it gives much information in small compass about such subjects as naturalization, the presidential electors, public lands, patents and copyrights and pensions. The text of the Declaration of Independence and of the Constitution also is supplied, and the book is well indexed.—A book which will supply a want which is felt more often than it is mentioned, probably, is Mr. G. F. Tucker's volume, *Your Will: How to Make It* [Little, Brown & Co. \$1.00]. Mr. Tucker is an expert upon the subject, and he has here explained the various points necessary

to be considered in regard to the nature of a will, the different kinds of wills, the rights of heirs, different classes of legacies, trusts, charities, etc., and several brief forms such as can be adopted or adapted are appended. Whether one has sufficient self-confidence to make his own will or not a little attention to such a volume as this will greatly enlarge his ability to dispose of his estate intelligently and wisely.

NOTES.

— Mr. G. A. Sala has recovered from his recent serious illness, and is revising Messrs. A. & C. Black's Guide to Brighton.

— Mrs. Schuyler van Rensselaer, the author and art critic, has been appointed by Mayor Strong an inspector of public schools in New York city.

— *Modern Art* is to move from Indianapolis to Boston and to be issued hereafter by the Prang Co., its editor and that company having formed a species of partnership.

— Mr. J. B. Walker, who apparently is making such a success of *The Cosmopolitan Magazine*, is reported to be about starting a new illustrated paper, of the general character of *Harper's Weekly*.

— Mrs. Humphry Ward, author of *Marcella*, etc., has suffered from writer's cramp for more than ten years. It does not increase but is always an annoyance and even a burden. She seldom dictates.

— Mrs. Oliphant has been intrusted with the work of preparing a history of the famous publishing house of the Messrs. Blackwood, which has been for so many years the leading publishing firm in Scotland.

— Mr. Arthur Morrison's *Chronicles of Martin Hewitt*, in *The Windsor Magazine*, have been almost as able and popular as Dr. Doyle's corresponding sketches of Sherlock Holmes, and a new series is to be begun.

— An elaborate Bismarck bibliography has been published at Leipsic. It contains a chronological index of all the works published in Germany concerning the eminent statesman since he became famous up to last March. It is called *Die Bismarck-Literatur*.

— Dr. Newth, the librarian of the Congregational Library in the Congregational Memorial Hall, London, at last has completed the arduous task of arranging the collection of Puritan and Nonconformist literature in the library. It has taken him five years to do the work.

— Messrs. J. L. and J. M. Little have given to the Boston Public Library fifty-two books containing the original painted designs from which the entire printed product of the Pacific Mills, at Lawrence, Mass., was made between 1867 and 1883. It is a pictorial history of a great textile industry for sixteen years.

— The sum of \$200 has been offered to the public through the president of Brown University for the best essay on one of three subjects, the respective claims of Rhode Island and Maryland to have led in the establishment of religious liberty in America; the history of disestablishment and religious liberty in Connecticut; or of the same in Massachusetts. Writers have until next May to prepare their essays.

BOOKS OF THE WEEK.

- Ginn & Co. Boston.
 COMPLETE GEOGRAPHY. By A. E. Frye. pp. 268.
 A MENTAL ARITHMETIC. By G. A. Wentworth. pp. 190.
 Harper & Bros. New York.
 STUDIES OF MEN. By G. W. Smalley. pp. 394. \$2.50.
 FAR FROM THE MADDING CROWD. By Thomas Hardy. pp. 476. \$1.50.
 OLIVER CROMWELL. By Rev. G. H. Clark, D.D. pp. 263. \$1.25.
 AFLOAT WITH THE FLAG. By W. J. Henderson. pp. 250. \$1.25.
 LITTLE KNIGHTS AND LADIES. By Margaret E. Sangster. pp. 148. \$1.25.
 THE JUDGMENT BOOKS. By E. F. Benson. pp. 176. \$1.00.

Thomas Y. Crowell & Co. New York.
 PUNISHMENT AND REFORMATION. By F. H. Wines, LL.D. pp. 339. \$1.75.
 IN THE LAND OF LOBNA DOONE. By W. H. Rideing. pp. 173. \$1.00.

Funk & Wagnalls Co. New York.
 CHRIST AND HIS FRIENDS. By L. A. Banks, D.D. pp. 382. \$1.50.

American Baptist Publication Society. Philadelphia.
 HOW CHRIST CAME TO CHURCH. By Rev. A. J. Gordon, D.D. pp. 123. 75 cents.

Open Court Publishing Co. Chicago.
 THE DISEASES OF PERSONALITY. By Prof. Th. Ribot. pp. 163. 75 cents.

A. C. McClurg & Co. Chicago.
 THE EYE IN ITS RELATION TO HEALTH. By Chalmers Prentice, M.D. pp. 214. \$1.50.
 GOVERNMENT AND CO. LIMITED. By H. W. Seymour. pp. 148. 75 cents.

Williams & Norgate. London.
 A HISTORY OF THE HEBREWS. By Prof. R. Kittel. Translated by John Taylor, D. Litt. Vol. I. pp. 311. \$4.20.

PAPER COVERS.

Houghton, Mifflin & Co. Boston.
 ODE ON INTIMATIONS OF IMMORTALITY AND OTHER POEMS. By William Wordsworth. pp. 95. 15 cents.

THE COTTER'S SATURDAY NIGHT AND OTHER POEMS. By Robert Burns. pp. 95. 15 cents.

Ginn & Co. Boston.
 EXERCISES IN OLD ENGLISH. By Prof. A. S. Cook. pp. 68. 40 cents.

D. Appleton & Co. New York.
 IN THE FIRE OF THE FORGE. By Georg Ebers. Translated by Mary J. Safford. Two vols. pp. 320 and 346.

Longmans, Green & Co. New York.
 ENGLAND'S RESPONSIBILITY TOWARDS ARMENIA. By Rev. Malcolm MacColl. pp. 128.

American Academy of Political and Social Science. Philadelphia.

UNIFORM STATE LEGISLATION. By F. J. Stimson. pp. 36. 35 cents.

STATE SUPERVISION FOR CITIES. By Prof. J. R. Commons. pp. 17. 15 cents.

Johns Hopkins Press. Baltimore.
 WHITE SERVITUDE IN THE COLONY OF VIRGINIA. By J. C. Hallagh. pp. 99. 50 cents.

Charles H. Kerr & Co. Chicago.
 ILLUSTRATED FIRST READER IN SOCIAL ECONOMICS. pp. 26. 10 cents.

MAGAZINES.

June. ART AMATEUR.—AMERICAN MAGAZINE OF CIVICS.—NEW WORLD.—NORTH AMERICAN.—POPULAR SCIENCE.—FORUM.—PHRENOLOGICAL JOURNAL.—CENTURY.—EDUCATIONAL REVIEW.—JOURNAL OF HYGIENE AND HERALD OF HEALTH.—BI-ELOT.—UNITARIAN.—REVIEW OF REVIEWS.—COSMOPOLITAN.—BOOKBUYER.—BABYHOOD.

CURRENT THOUGHT.

AT HOME.

Prof. G. T. W. Patrick, in the June *Popular Science Monthly*, analyzing *The Psychology of Woman*, says of her: "The most marked moral superiority of woman appears in her altruism; her greatest moral defect in her untruthfulness. In her altruistic life of love and self-sacrifice woman shows herself the leader in the supreme virtue of Christian civilization. As far as she leads in this, so far does she fall behind in veracity. She has not the same conception of abstract truth as man, but thinks more of the good to be attained. . . . Faith is so natural to woman that she is disposed to credulity rather than to skepticism. . . . If superiority consists in adaptation to present environment, then man is superior; if it consists in the possession of those underlying qualities which are essential to the race—past, present and future—then woman is superior."

Christian Work, discussing the dilemma respecting polygamous marriages and native Christians, which the recent Presbyterian General Assembly had to face, says, respecting the decision which must be made sooner or later: "The committee and the assembly will have to be governed by their interpretation of the spirit of Christ, for in an age when no such cases had occurred of course nothing had been declared. Therefore, the church must seek to know the mind of Christ. When a man marries a second wife after uniting with the church the course of the missionary is plain. But where the Christian missionary finds a man living according to the custom of his country and the sanction of its laws with two wives, must he be denied church privileges unless he give up one wife and so do irremediable injustice and injury to the innocent? What would Christ say?"

The Church Standard admits in an analysis of some of the provisions of the proposed re-

vised constitution of the Protestant Episcopal Church "that today in the Protestant Episcopal Church of the United States of America a clergyman is liable to be tried by a board of men who have no legal knowledge or experience, and to be condemned by a bishop who has just as little knowledge of law and just as little judicial experience; and that, however absurd the procedures may have been, however irrelevant the evidence, and however illegal or even uncanonical the rulings of the trial court, the convicted priest has no appeal on this side of the judgment seat of God. This is a monstrous anomaly, and, we will add, a monstrous iniquity, without precedent in the Catholic Church, and unknown in the judicial system of any civilized state on the face of the earth."

The Interior, commenting on the cross-currents in the Presbyterian stream of life, says: "The progressive men of our church are afraid of the effect of the infusion of such a saturated solution of conservatism as the Southern Church is. But the former new school policy in this particular was at one with the Southern sentiment, so that extremes met. Reunion upon any other basis than the independence of the seminaries of the assembly would be impossible. It is, therefore, a curious fact that Lane, the seminary of Drs. Beecher and Stowe, has for her backing the ultra-conservative South. When one awakens in the morning on the camping ground of civil or ecclesiastical politics what strange bedfellows his waking eyes behold!"

The Christian Register, commenting on the replies to Mr. Thomas G. Shearman's attacks on the Hawaiian missionaries, which were written by Rev. Messrs. Thomas Gulick and S. E. Bishop and published, May 30, in *The Congregationalist* and in *The Independent*, says: "The facts they give clearly show that the arraignments made by the *Evening Post* and others seem, to say the least, both indiscriminate and untrue."

Prof. H. H. Boyesen, describing *The Chautauqua Movement* in the June *Cosmopolitan*, admits that it is "the nearest realization of democracy" which he has witnessed during a quarter of a century of residence in the United States. He says that one who visits, studies and participates in the life at the Chautauqua Assemblies "will be convinced that the great American people is both sufficiently intelligent and moral to supply a safe foundation to the republic for centuries to come."

ABROAD.

Popular contempt for certain legislative bodies is by no means confined to the United States. Here is a description of the situation in the British House of Commons today by A. E. Fletcher in *The New Age*: "It is really painful to see several hundred grown-up men, supposed to be representative of the nation in its most vital interests, wasting night after night of precious legislative possibilities in purposeless and puerile logomachy. There was a time when debates counted for something in the framing of parliamentary resolutions, but that is hardly ever the case in these more democratic days. All important resolves are now foregone conclusions and votes, not speeches, are what the constituencies demand."

Dr. Henry Hartshorne, writing from Japan to *City and State* on the present situation in Japan, says: "Demagogues are learning and practicing the art of misleading the people, who, notwithstanding the diffusion of elementary education, are, in large numbers, ignorant enough to be misled. Once get out of their minds the tradition of *nikado* worship, let a party arise with bold and unscrupulous leaders who will dare to defy not only members of the cabinet but the sacred head of the empire, and the old clans of Satsuma, Choshin, Tosa and Hizen may gather again in civil war. Another revolution may occur—that way lies anarchy. What can give security against such a calamity? Only the Christianization of Japan."

The Home Missionary Meeting.

Saratoga, June 4-6.

Saratoga 1891, Washington 1892, Saratoga 1893, Omaha 1894 and Saratoga again 1895—this records the location of the last five meetings of the Home Missionary Society and, as contrasted with the ten previous years, gives it the appearance of being somewhat of a migratory body. There were substantial reasons for journeying south and west, and the gatherings at the nation's capital and again in that bustling city beyond the Mississippi are pleasantly remembered by those who attended them. At the same time there was a certain sense of getting back home in returning to Saratoga for the annual rally. Its shady streets, roomy piazzas and sparkling springs exercise an unflinching charm, especially in the early days of June, when nearly everybody has his premises slicked up preparatory to receiving the hordes of summer visitors. To be sure, the weather last week was dull and showery, but the absence of sunny skies threw no gloom or chill over a meeting which has within itself resources and compensations enough to atone for almost any kind of weather, even for what Mark Twain calls "samples of weather."

Comparatively early in the season as the meeting was held, we Congregationalists were a week behind the Baptists, whose anniversaries occupied most of the previous week. They were kind enough not to drink up all the water or to eat up all the food, or to eliminate from the atmosphere those tonic elements in which the long-time frequenter of Saratoga delights. Apparently neither the Baptist nor the Congregationalist assemblage makes any tremendous ripples on the placid current of Saratoga life. The newsboys and the flower girls are as assiduous in their attentions as could be desired, but there is no great rush on the part of the citizens to secure front seats in the Methodist auditorium, granted for the use of the meeting. The members of our local church, however, are to be credited with genuine interest in the assemblage, and right bravely did it bear its share in the movement for wiping out the debt, of which more anon.

Possibly owing to the heat of the previous Sunday, possibly to the break in sessions at Saratoga, the attendance was smaller than usual. But the audience in quality represented all that is best and most earnest in the Congregationalism of New England and the Middle States. There was the usual noticeable and lamentable dearth of young men and young women, but middle and elderly life showed up well. Dr. Meredith's church of Brooklyn was said to have on the ground over thirty representatives; but few other churches or even entire cities sent anything like that number of delegates. Boston and its suburbs sent half-a-dozen or more pastors, Worcester, New Haven, Norwich, Ct., Providence, New York city and Chicago each being represented by one or two, but there was hardly a face visible which has anything to do with the management and instruction of the young men and women in our colleges and theological schools.

The meetings proceeded much in their usual course, being presided over by General Howard until Thursday morning, when, on account of his being obliged to go to Lake Mohonk to attend the Peace Conference there, Vice-President Webb took the chair. He, in turn, was relieved on Thursday afternoon by a colleague of his in the vice-presidency, W. H. Alexander, Esq., of Omaha, whose brisk method of dispatching business and bright sallies in introducing the speakers showed him to be a Westerner of the typical sort and a man of the most genial parts. General Howard's opening address went straight to the source of the spiritual power of the organization in his exaltation of the Holy Spirit, whose

endowment of workers makes them, as in the case of mission laborers in New York City and of the famous Welsh preachers, mightily influential in moving men. Following General Howard's address came the sermon by Rev. R. G. Hutchins, D.D., whose text was, Ps. 60: 4, and whose theme was Christian Heraldry. He pictured forcibly a banner which should serve as the standard of the society, and on which should be engraved symbols emblematic of the salvation, the fellowship and the fruitfulness which it declares to the world.

THE WOMAN'S MEETING.

The innovation adopted at Omaha of giving the Woman's Department a regular place on the program proved so satisfactory that it has become a part of the regular procedure. Thus the women are allowed, as they were not before, to attend the business session, which used to go on simultaneously with their own meeting, and, on the other hand, which is a still more important consideration, the men have the full benefit of the women's gathering, which, in many respects, this year as well as last, was one of the best of all. Indeed, the phrase, "bordering on the glorious," applied to it was hardly too strong an expression. To begin with, Mrs. H. S. Caswell presided, and that means ease, dignity and celerity. In the second place, she was supported by three workers from the field, each of whom is a study in herself, and taken together made as strong a team as could be put upon the platform. Modest, gentle Anna Hodous, a graduate of Dr. Schauffler's Bohemian Bible Training School at Cleveland, her heart yearning in behalf of the 100,000 ignorant, degraded Slovaks in the United States, but with her present interest, however, concentrated mainly on those who live in Brad-dock, Pa., among whom she has worked for several years, put the case for them so vividly, so quaintly, that the audience praised God that so able and suitable a person had been called to so important a service. Mrs. Alice S. Barnes, spectacled, motherly, benignant, knowing exactly what she wants and the best way of getting it, opened the window through which we looked into life in a Montana mining camp, and saw the pluck and persistence with which she and her few associates were holding up the banner of Christ in that rough, saloon-cursed community. Miss M. D. Moffat, a tall, attractive brunette, who looked as if she would be thoroughly at home at an afternoon tea in any drawing-room, but who has done yeoman's service in the slums of New York city and in the back towns of Vermont, projected on the canvas a section of Oklahoma, revealing the want and loneliness of the dwellers there and their appreciation of and response to the gospel message.

The best kind of a complement to these three speeches was Mrs. Joseph Cook's paper on A Woman's Club of National Interest, in which with gentle sarcasm, but with the utmost winsomeness and an earnestness that carried conviction, she exposed that kind of Christian life among our women which runs to all sorts of clubs and discussions on literary and economic topics, but which has only a feeble interest in missions and which too often glories in its indifference to them. No more solid or needed truth was spoken during the session, and it had all the more force because uttered by a woman who is herself an embodiment of culture, intelligence and all the true womanly qualities.

FROM THE WIDE FIELD.

The annual meeting is a place at which streams of information from many quarters converge, and, as these facts are borne in,

swept along by the tide of oratory and personal enthusiasm, one thinks of a little valley in the midst of hills which serves as a basin for the inflowing springs. Inch by inch the water rises, each new secretary and superintendent contributing his share. First of all, there are men in the New York office who, overlooking the whole field, gather up and report the most striking facts and features. Here comes, for instance, Secretary Kincaid, with his paper entitled *The Story of the Year*, telling that, despite frosts in Florida and fire in Minnesota and dearth in Oklahoma, the spiritual results of labor on 4,104 missionary fields have been exceptionally satisfactory. The adding to home missionary churches of 13,040 souls, the instruction in Sunday schools of 180,813 scholars, the spreading of the work among different nationalities, the gratifying influence of schools affiliated with the society, the departure of a band of six young men to Oklahoma—recent graduates of Chicago Seminary—are some of the brightest spots in the retrospect of the year.

Next in order come naturally the secretaries of the State Auxiliaries, it being this year the turn of Vermont through Rev. C. H. Merrill, Illinois through Rev. James Tompkins, D. D., Wisconsin through Rev. H. W. Carter to be heard from. Each told the story of the necessity of continuing the mission work even in what may be considered established commonwealths; while Rev. A. L. Love, superintendent of Congregational missionary work in St. Louis, which is now connected with the national society, spoke of the remarkable success attained in that city in building up the denomination, in welding the stronger and weaker churches together and in bringing the strength of all to bear upon needy points.

The society's three field secretaries, Rev. C. W. Shelton, as alert and impassioned on the platform as he is mild and genial off it, Rev. H. D. Wiard, magnetic, dramatic, with a vigor and push about him that seemed to stand for all the progressive energy of the region beyond the Mississippi, and Mr. Puddefoot, who is just the same as ever this year, only a little more so, each in his own way brought their contribution and their impulse to the gathering. The two former emphasized particularly the self-sacrifice and heroism of missionary workers, the joy they had in participating in this work, and the mighty results in character, evidencing the continued presence in the world of God's spirit and limited only by our feeble faith and unwillingness to do our share of the sacrificing.

Mr. Puddefoot had just returned from a trip to Oklahoma in search of information and incidents. He got them by the yard, and as he let loose his findings, snatches of adventure, snap-shots of dug-outs and of prairie congregations, quotations from Artemus Ward and delineations of hotel accommodations in Oklahoma, wave after wave of laughter swept over the audience; only there were places where you felt more like crying, as, with some sudden turn of the thought which only a born orator can achieve, he brought before you tender and melting scenes in the frontier homes and in the apologies for churches in which the settlers are trying to worship God. He wound up with a report of an interview with Archbishop Ireland, whom he casually met on the train not long ago, which interview the editor of *McClure's* ought to secure for his magazine. Through all that Mr. Puddefoot said was discernible the point and purpose of his speaking, and his particular mission of arousing Eastern churches to a sense of actual conditions on the frontier was made more than ever apparent.

Then there was the bevy of States superintend-

ents, who come in relays every year, a third of the entire force being assigned to this pleasant duty each year. What a strong, capable set of men they are, fertile in resources, able to cope with the multifarious problems and perplexities of their calling, the kind of men who bring things to pass. The South sent several gallant and worthy representatives: Rev. S. C. McDaniel of Georgia, the tall and amiable specimen of the Congregational Methodists who have recently joined our ranks. He has aged perceptibly since he was last heard in Saratoga several years ago, but he says he still loves to preach the gospel and thinks that there is no better place for such activity than Georgia. A Southerner of another type, who was also in the Confederate Army, is Rev. C. I. Scofield, who, besides superintending home missions in Texas and Louisiana, and serving as pastor of a church in Dallas of 600 members, finds time to conduct a Bible correspondence school, to lecture at Northfield Seminary and to read a good portion of the newest literature. His calm, hopeful outlook upon life is contagious. He believes that Texas is good soil in which to endeavor to reproduce the Pilgrim faith, and all in the way of education and vital piety that it represents. Another Southern State, Florida, had its spokesman in Rev. S. F. Gale, who is Northern born but whose heart is now in his adopted State. Minnesota was heard from through Rev. J. H. Morley, while that tier of comparatively new States further to the westward—North Dakota, Montana and Oregon—made their attractions and opportunities for gospel investments known through Rev. H. C. Simmons, Rev. W. S. Bell and Rev. C. F. Clapp. The rapidly expanding German department of the society's activities was exploited through its affable superintendent, Rev. M. E. Eversz. All these brethren stood manfully for their respective fields, and it was a moving tale which each told of the fruits of patient seed sowing and of great regions yet altogether untilled or very insufficiently cultivated. Secretary Washington Choate's paper on Open Doors was a further and more detailed explanation of the inviting avenues open to the society, but which its limited resources compel it to pass by. Attention in particular was called to Utah, in a critical, transitional state, where we have only ten churches; to New Mexico, with two-thirds of its population under Jesuit rule; and to Texas, now the fifth State in the Union in point of population.

CO-OPERATING SOCIETIES.

As usual, the three allied societies—Church Building, Sunday School and Publishing, and Education—had most of the afternoon of Wednesday at their command, their respective secretaries, Drs. Cobb, Boynton and Maile, being ably re-enforced by missionaries and pastors familiar with the details of the on-going work. For instance, for the C. C. B. S., its Western agent, Rev. C. H. Taintor, spoke, saying, among other things, that it has helped to erect 1,424 meeting houses in twenty-three States and Territories west of the Mississippi. Then a missionary of the C. S. S. and P. S., Rev. William Ewing, and Rev. Willard Scott, D. D., showed how important it is to pave the way for churches by sending into new fields well-equipped men capable of starting the right kind of a plant out of which shall come eventually a church. In behalf of the C. E. S. Dr. Stimson made a vigorous speech, showing how Congregationalism has always stood for the founding and support of colleges, and how essential to our forward progress it is to keep abreast of our present educational opportunities.

THE MONEY PROBLEM.

This was the title of Secretary J. B. Clark's paper, which was scheduled for the last evening. In it he stated in the plainest, most searching language the present condition of the treasury, the various methods energetically tried to swell the resources of the society, the noble responses obtained to special appeals

from individuals here and there over the country—by far the larger number of them in restricted circumstances themselves—and then went on to puncture the lack of appreciation by Congregational churches of the present home missionary crisis and their failure properly to proportion their gifts to the regular denominational societies and to outside parties. He pressed home upon pastors their responsibilities in the present emergency. "The pastor's hand," said he, "holds the magic rod that can smite the rock and set free the frozen money power of the church."

Long before Dr. Clark's thrilling paper was read the thought of the meeting had addressed itself to the financial problem. How could it be otherwise when missionary after missionary was pleading for more sinews of war? General Howard listened patiently to this rain of appeals until he could stand it no longer and then rose, and in his bluff, off-hand way said, that though since his retirement from the army his salary had been cut down he was ready to give one hundred dollars toward the debt, and he suggested that 1,400 people be found throughout the country to subscribe \$100, aggregating an amount that would cover the debt, which is now between one hundred and thirty and one hundred and forty thousand dollars.

Cheers greeted this announcement and this proposition from the old hero of Gettysburg, and within a few minutes eight or ten similar pledges were made. Later in the day General Howard wrote for general circulation this letter, which is to be spread far and wide. Cut it out at once, use it or pass it on to some one else.

Saratoga Springs, N.Y., June 5, 1895

To all friends of our Home Missions.

Dear Brethren:

The debt of our Cong. Home Missionary Society has been brought upon the Society by the hard times of the past two years. I propose that this debt be paid by getting 1400 shares of \$100 each.

I shall be delighted to lead this roll of honor by my own subscription of (\$100.) one hundred dollars.

*Sincerely yours in the best
of bonds*
O. O. Howard

The next morning, the matter having been conferred upon by the men most interested, it was brought again to the attention of the audience, this time by Dr. Lyman Abbott, who urged that the spontaneous impulse of General Howard be considered the start of a movement which should eventually wipe out the debt, free the society from the ball and chain around its ankles, and do honor to General Howard himself. Young ladies then passed up and down the aisles circulating pledge cards that had been quickly printed, and which read as follows:

SHARE \$100. \$140,000.
THE GENERAL O. O. HOWARD ROLL OF HONOR
IN THE
CONGREGATIONAL HOME MISSIONARY
SOCIETY.

I hereby take.....One Hundred Dollar Share...
of the General Howard Fund to be raised to cancel
the debt of the Congregational Home Missionary
Society and promise to pay for the same to the
treasurer of said society or to the treasurer of one
of its auxiliaries when seven hundred shares are
taken, if not before.

Name.....
P. O. Address.....

Enough additional responses were then received to bring the total number of \$100 pledges up to thirty-five, and before the session adjourned that number had grown to forty. It was interesting to see with what enthusiasm this proposition was received, it evidently striking a responsive chord in many hearts that though unable to themselves carry out the suggestion would on their return home labor with wealthier friends in order to help the cause along. The executive committee took its full share of the \$100 pledges, as well as the treasurer and one or two superintendents, while Dr. Abbott gave point to his own appeal by taking a share himself. The Saratoga Church, in the person of a very liberal member, assumed three shares, and quite a number of women throughout the house each signified her desire to be included in the roll of honor.

THE BUSINESS OF THE SESSION.

Little of note occurred at the business meeting other than written reports and the election of officers, the president and vice-presidents, and the old members of the executive committee whose term had expired, being unanimously chosen again. The new member of the committee, in place of the late Dr. William M. Taylor, is John T. Perry of Greenwich, Ct., an ex-speaker of the Connecticut House. William Ives Washburn, Esq., chairman of the executive committee, had sent a letter to the nominating committee resigning from the board, and stating as his reason that he was called upon occasionally to serve the society as its counsel, so to obviate any possible criticism he thought it advisable to sever his connection with the board. The nominating committee, however, was unanimous in its feeling that there was no objection to Mr. Washburn's serving the society in two capacities, and therefore proposed his name for re-election. Mr. Washburn, however, desiring that the constituency of the society should have a full understanding of the matter, stated it in open meeting exactly as it is, but the members present agreed with their nominating committee and he was unanimously re-elected a member of the committee with the full understanding that he serves it occasionally

as counsel. It ought not to be forgotten in this connection that Mr. Washburn, in addition to service on the committee, whose efficient chairman he has been for ten years, gives beside to it a vast amount of gratuitous professional service and is one of the most valuable men that have ever been connected with its administration.

MINISTERIAL ORATORY.

The society was fortunate in its choice of speakers to voice the interest of home churches in its work and to furnish the proper amount of "arousements" for the audience. Rev. W. L. Phillips, D. D., of the Church of the Redeemer, New Haven, who came not long ago from the Methodist denomination, is not very well known to Congregational national assemblies, but his address on the great question confronting the churches of reaching the various classes in our population that are now unchurched made an exceedingly favorable impression; while Rev. C. H. Beale, D. D., of Boston, who followed him, took his tired

auditors at half-past nine o'clock in the evening, brightened them up with a few pointed stories, and then held their attention and stirred their hearts by a masterly and finished appeal to come to the support of an organization which he thought should be called a "Society of Christian Evidences," in view of the fact that its triumphs all over the land bring an increment of faith to every Christian who learns about them.

One of the straightest and most effective speeches was that of Rev. C. T. Brown of Salt Lake City, who in his two years' pastorate there has become a genuine admirer of the State and considers that its future is bright in view of the influences at work to range Mormons in different political parties and to Americanize and Christianize them. What Utah needs is not more restriction from without, but more vital piety within, and if aid is supplied at this critical time the State can be saved for Christ. To Rev. A. B. Cristy fell the task of showing how rewarding a field is New Mexico, in whose leading city he was but recently stationed, while Rev. Wallace Nutting, D. D., who has recently exchanged a pastorate in Seattle for one in Providence, dilated upon the resources of the Great Northwest, its need of ministers, and the fine opportunities before one who gives himself thoroughly to work in that section of the country.

Great expectations were cherished regarding the address of Rev. Lyman Abbott, D. D., and he did not disappoint his numerous admirers. His was an earnest, thrilling appeal for attention on the part of churches and Christians to the spiritual necessities of this great country, whose material treasures are so much in evidence, and whose intellectual development is being fostered by great gifts to universities and in other ways. We want not only enthusiasm here at the meeting, but, when we return to our homes, the purpose to transmute enthusiasm into efficient service. The address of W. H. Alexander, Esq., on the same evening moved in the region of high spiritual thought, suggesting to the individual Christian his duty in view of what Christ has done for him. The wind-up of the meeting was, suitably enough, given into the hands of Mr. Puddefoot in place of Dr. Meredith, who had been announced. Mr. Puddefoot dwelt chiefly upon the disparity between the wealth in the hands of Christian people, and accumulating rapidly every year, and their comparatively meager gifts for the Lord's work. Statistics that appeared in Mr. Munhall's recent article in *The North American Review* were used effectively to clinch the points made.

H. A. B.

SARATOGA CHIPS.

How lonesome it did seem without Dr. Olapp!

The Kissingen Spring people did the generous thing by the delegates.

"In the providence of God he has never let the cross and the flag be far apart."—Rev. C. T. Broten.

Aside from their intrinsic excellence of thought the papers of the secretaries were models of clear, incisive English.

Mr. and Mrs. George C. Stebbins's duets were much enjoyed, and Mr. Stebbins led the congregational singing with his usual vigor.

One quarter of a cent a day per member—that is about what it averages up when the gifts of our 5,800 Congregational churches for home missions are weighed in the balance.

Dr. Beale gave a new answer to the question, "When the Son of Man comes shall he find faith in the earth?" "Yes," he replied, "if the C. H. M. S. is then here with its living evidences of Christianity."

Pleasant as Saratoga is, more than one who marked the small attendance felt that it would be the part of wisdom to take the meeting right into the heart of the society's constitu-

ency—say, Hartford, Springfield or Providence.

It was good to hear old Father Salter of Burlington pray. He was one of the members of the original Iowa Band of 1842. That his heart beats in sympathy with the cause was shown by his generous pledge of \$100 for the debt.

It was a good distinction that General Howard made correcting a previous speaker who had declared that the United States Government put down the Chicago strike last summer. "No," said the general, "we put down the riot, not the strike."

Another of the "missed" was the affable Rev. C. F. Swift, who for so many years, as pastor of the local church, made the delegates so welcome and did so much for their pleasure. His successor, Rev. W. O. Wark, rendered efficient service in various ways.

Five hundred of the memberships in the General Howard Roll of Honor are to be secured, if possible, from women. Hence Mrs. Caswell and the Woman's Department request that all women who are inspired to enroll will do so through the Woman's Department.

"Puddefoot's special," by which phrase is meant Miss Moffat, the young missionary who accompanied him on his recent Oklahoma trip and who is supported by the proceeds of the sale of his paintings, is hardly second to Puddefoot himself in her breezy manner and evident relish for the posts of duty which put one on his mettle.

An enterprising photographer secured a picture of a fair proportion of the delegates and had it ready for sale on Thursday. Photographs of General Howard also found buyers. "General Howard taken from life!" vociferated the persistent vender of the pictures. This led the facetious Scofield to remark: "So the general is dead, is he? That's sad, isn't it?"

In accepting the presidency for another year, General Howard referred to the pressure that had been brought to bear upon him to induce him to become president of the National Temperance Society. Interested as he is in that worthy organization and drawn as he was to the position offered him, he nevertheless felt that it would be wiser to concentrate his efforts in a single direction. "Besides," said he, "I consider the C. H. M. S. the best temperance society in the United States."

"Montana is no place for dude divinity students," said plain spoken Mrs. Barnes, apparently mindful of certain painful experiences of her own. The same interesting person told how she resisted the saloon keeper bent on securing the key to the little hall which had been used for gospel meetings and which he intended to transform into a bar-room. "You cannot have the key till Monday," the plucky woman said, and the quiet emphasis which she put upon the rehearsal of her remark made you feel that as originally uttered it would compare favorably for force and directness with some of the stern deliverances of the Hebrew prophets.

At the woman's meeting in the Congregational church, Tuesday, Miss A. C. Bridgman spoke on the work of the S. S. and P. S., emphasizing the importance of planting Sunday schools as germs of future churches, and Mrs. Louise A. Kellogg pointed out the importance of the efforts of the College and Education Society, calling special attention to the needs of Whitman College, Washington. Mrs. E. C. Ellis read a paper written by Mrs. L. F. Berry, deploring the lack of missionary interest among women, while Mrs. C. H. Taintor described the missionary homes and Mrs. H. S. Caswell gave an interesting address on Open Doors at the West. The needs of the Indians were earnestly presented by Miss M. C. Collins, Miss D. E. Emerson following with a brief talk on the same subject. Mrs. Goodell's pleading words on Self-Denial were searching and impressive.

News from the Churches

Meetings to Come.

BOSTON MINISTERS' MEETING, Pilgrim Hall, June 24, at 10 A. M. Topic, The Pulpit and the Press. Dr. J. B. Dunn, Dr. A. P. Foster and others. This will be the last meeting of the season.

FOREIGN MISSIONARY PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M.

FIFTIETH ANNIVERSARY, Central Falls Church, Rhode Island, June 18. Former members invited. Address C. W. Arnold.

WORCESTER COUNTY BRANCH, W. B. M., Southbridge, June 13, at 9.30. Collation provided. Address by Miss B. M. Noyes of Madura.

Approaching State Meetings.

Connecticut Asso., New Haven, Tuesday, June 13.

Benevolent Societies.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Colt, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Frank H. Wiggin, Assistant Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 153 La Salle St.; Cleveland office, 31 M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Finney, Treasurer, 59 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Roynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Standwood, 701 Sears Building, Boston. Address applications to Rev. A. B. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittier, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. Form of a bequest: I bequeath to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) (here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. Rev. Charles B. Rice, Sec.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1827. Chapel and reading-room, 257 Hanover St., Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 11 A. M., Bible study, 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch mission, Vineyard Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. S. Snow, Corresponding Secretary, Room 22, Congregational House, Boston. Send clothing, comfort bags, reading, etc., to Capt. S. S. Nickerson, chaplain, 257 Hanover St. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$ to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

PASSING COMMENT.

The more general observance of Children's Sunday is not only to the delight of the young for whom the extra efforts are made, but also of the older ones who take pleasure in pleasing the children. Happy was the pastor last Sunday who could talk interestingly to his young auditors, because few pastors who desired it lacked a good junior congregation, and if he held their attention he was sure of the sympathy of the older members. According to what we hear, these favored preachers were numerous this year, and their preparation was only part of the program of Children's Day in most churches. Special sermons were supplemented by beautiful and elaborate decorations, and the presence of the little folks themselves added the one necessary charm to the perfection of the day. Parents dedicated their children; children gave mite offerings for distinct objects; and in many cases the younger scholars were the recipients of pleasing souvenirs, or of potted plants with the express request in some instances

that they be prepared to assist in the next floral display with the very gifts they then received.

It is gratifying to hear that the grand work which has been pursued by one individual along the Maine coast will not have to cease although this former stanch worker is unable to continue it. His successor will have our best wishes as he steers his solitary way from island to island and port to port.

A New England city is making its reputation as a Swedish Congregational center. There are few towns and cities in the land which have two churches for our Scandinavian brethren. It has provided for another nationality also among its eighteen churches.

That was royal treatment which a council in Minnesota received from the entertaining church and pastor. Were that the general custom our councils would certainly not lack members.

Coming just as it does at this time that seminary item is of more than ordinary interest to those who are giving special aid to our missionary societies which are in debt.

An Illinois church has just reported a gift to the American Board over three times as large as the amount of money which it voted to spend on its church repairs.

The advantage of admitting women to membership in Congregational clubs was well illustrated at a meeting of a Massachusetts organization last week.

Is it possible that the great metropolis in the West has never before had a parsonage for any one of its score of our preachers?

The gift of a woman in the East found its way out West and has resulted in much good in a needy locality.

Of special note:

A call from several places in Iowa for more churches.

The results of the work during May in Montana.

Many churches conducting missionary rally days.

A decade of growth in Washington State.

A "life call" in the South.

SUCCESSFUL SUNDAY EVENING SERVICES.

After an eight months' trial of methods to increase the interest and usefulness of Sunday evening services the First Church in Spencer, Mass., feels that it has solved the problem for its field. The pastor, Rev. S. W. Brown, proposed the formation of a society with features such as those of the Young Men's Club, to be called the Men's Sunday Evening League, its object being to increase the effectiveness of the evening services.

The league was organized last September, and it has been a great success. Not only has the meeting house been crowded every Sunday evening, but a spirit of deep earnestness has seemed to pervade the services, leaving a deep impression on many individuals. The working force is composed of the four ordinary officers and of committees on worship, music, ushering, invitation, printing, membership and finance.

Programs are arranged by the committees on worship, music and printing, the latter also preparing large posters to announce the theme of the evening and the musical talent and posting them in conspicuous places in stores, hotels, etc. Besides the ushers, whose duties keep them within the doors, the invitation committee is stationed at the entrance to give a welcome, especially to strangers. It is also their duty to scatter invitations during the week for the Sunday services. From suggestions which are received from the league members and others a list of valuable hints are gleaned and printed for the benefit of each committee.

A membership fee of one dollar is required which, together with collections taken each morning, places the league on a self-supporting basis, giving ample means for securing musicians and soloists from neighboring cities. The membership has steadily in-

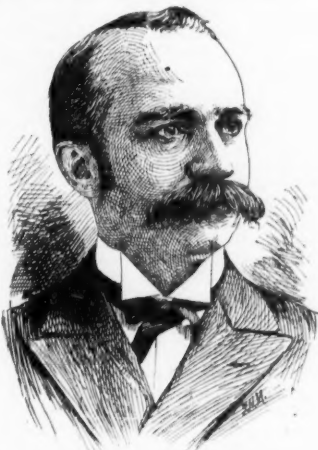
creased until now it numbers about 100, including some young men who, until recently, spent their Sundays upon the street.

The interest which was felt in this congregation during the winter months and the successful work of Rev. J. B. Jordan here is believed to have been increased by the special preparation of these services, and many persons were drawn to church who had not previously been attendants.

G. R. W.

A BOSTON PULPIT FILLED.

The call six months ago from the islands of the Pacific to Rev. D. P. Birnie of the Allston Church in Boston, resulting as it did favorably for the far-away people in Honolulu, was the occasion of an immediate search on the part of the nearer church for a leader of a pastorless flock of nearly 300 members. The hunt was brief and successful, and within four months after the close of his predecessor's work the new pastor, Rev. John O. Haarvig, formerly of the First Church, Lynn, Mass., was installed in his new field, the exercises taking place last week Wednesday. The sermon was preached by Dr. E. L. Clark and the prayer was offered by Dr. T. P. Prudden.



REV. JOHN O. HAARVIG.

Mr. Haarvig was born thirty-eight years ago in Bergen, Norway, but came to this country with his father while still a lad of eight years and entered a business house of Chicago. After a time he entered the public schools of that city and graduated from the high school in 1877, thence going to Europe to spend four months in the study of harmony, following his natural love for music. On his return to this country he was three years in Northwestern University and graduated from Chicago Seminary in 1883. During his course in college and the seminary he was for five years organist in a Chicago church. After a second trip to Europe he again returned to become pastor of the church in Lisbon, Ill., for two years and in Sandwich, Ill., for the same length of time, whence he went to Berlin for fourteen months' special study in philosophy. His next pastorate was in the New England Church, Aurora, Ill., from which he was called to Lynn, Mass., in 1893, where he served diligently until his call to Boston, last April.

HARTFORD SEMINARY ANNIVERSARY.

The sixty-first year closed with interesting exercises at Hartford, June 3-6. Written examinations were held the first two days for all classes, and on the last morning oral examinations were conducted, followed at noon by a prayer meeting lead by President Hartnaff. In the afternoon the annual meeting of the Alumni Association was held, at which it was voted to place the alumni fund of \$2,250 in the hands of the librarian for the purchase of books. The subject, How to Keep Alive an Educated Congregational Ministry, was discussed by Rev. Lyman Whiting, D.D.,

and Rev. F. W. Green. They laid emphasis on the Holy Spirit, which is able to keep alive as to make alive, and the necessity of instilling in young minds a respect for education as a developer of manhood, of exalting the glory of duty and service and of dwelling less on the discouragements of the minister.

Rev. W. E. Barton gave a stirring address on The Foolishness of Preaching, urging toleration, honesty, progress, fearlessness, hope and soul in the interpretation of the Bible. On Thursday the trustees held an enthusiastic meeting. It is thought that the seminary is now upon solid footing with the exception of a slight financial stress, and efforts are to be made at once to relieve that. At noon occurred the anniversary dinner in the library with a large attendance of the alumni, the faculty and friends, and later the Pastoral Union held its annual meeting.

The graduating exercises in the evening consisted of the usual service and addresses by the graduates. After the presentation of diplomas, President Hartnaff spoke eloquently to the graduating class upon the need of thoughtfulness, love, life and hope in the ministry.

F. W. H.

A QUARTER-CENTURY CHURCH AND PASTORATE.

The First Church meeting house of Montclair, N. J., was the scene of great gladness on the first Sunday in June, beginning the celebration of the twenty-fifth anniversary of its organization, and of the present pastorate of Rev. A. H. Bradford, D.D. Among the abundant decorations of palms and evergreens were conspicuous indications of the age of the church, and emblems of patriotism were everywhere displayed. On the platform the first day were the pastor and his father, Rev. B. F. Bradford, D.D., and Rev. Messrs. M. E. Strieby, D.D., and T. G. Shearman, Jr., the assistant pastor. Dr. B. F. Bradford who last month commemorated the fiftieth anniversary of his ministry, gave a noble address on Fifty Years in the Ministry, after which the pastor preached the anniversary sermon from the text, John 17: 10, "And I am glorified in them." After an historical review he dwelt upon the theme of The Church, an inspiration, enumerating in eloquent language the truths which, during his pastorate, he had tried to enforce, and concluding with an earnest appeal to the congregation to realize their privileges and to seize their opportunities.

The evening addresses, by Dr. A. J. F. Behrends and Dr. Lyman Abbott, suggested the facts to which the Christian Church had always borne uniform testimony and defined the mission of the church and of the individual. A warm tribute was paid to the growth of the church and to the grand success of the pastor as its leader. Fellowship Day on Wednesday was a time of kindly congratulation and words of sympathy. The subject, Fellowship in Faith and Work, was ably treated in the evening by each of the several speakers. At this service greetings were read from distant churches and men, including a hearty message from Rev. R. S. Storrs, D.D.

The garden party was favored by a rare day. The church and parsonage grounds were arranged in a festive manner, and in a tent before their house Dr. and Mrs. Bradford received guests during the evening. Later the large auditorium was again thronged with an audience eager to listen to Bishop E. G. Andrews of the Methodist church and Rev. Drs. H. A. Stimson, A. J. Lyman and J. H. Ecob. The addresses all breathed the spirit of unity in love and recognition of the noble service of the church and pastor. Last Sunday the anniversary services were concluded by a consideration of The Relation of the Church to the Young People. Dr. R. R. Meredith gave a characteristic address in the morning on The Church and the Training of Her Children. In the afternoon Miss Lucy Wheelock addressed the united Sunday

schools of the church and Pilgrim Mission in her delightfully illustrative manner, holding the attention of children and adults alike. The evening congregation were delighted by the addresses of Dr. C. C. Hall and Mr. Percy Alden of Mansfield House, East London, the former speaking on The Church and Her Young People and the latter on The Church and Non-Church-Goers. At the close a report by the committee on extension of church work recommended a speedy enlargement of the already large edifice, and the service closed with an address by Dr. Bradford. J. E. L.

SOME STRONGHOLDS IN THE SOUTH.

The outlook for Congregationalism in the South is indeed hopeful. A number of churches in South Carolina, near Columbia, have come into the Congregational fold, an extensive movement is on foot in North Carolina toward Congregationalism, and about ten churches in southeast Georgia have applied for admission to our denomination. The desire for the larger liberty that exists in our polity seems to be the leading motive in all these instances.

The new church building in McIntosh, Ga., was dedicated last month. A beautiful structure has been erected in the place of the meeting house destroyed by fire about a year ago. The services were impressive and included a sermon by Rev. H. H. Proctor. The membership of the church consists of two distinct classes of persons, the young students of Dorchester Academy, a school under the patronage of the A. M. A., and the country people from the neighboring region.

The First Church, Atlanta, was unusually successful in its recent annual bazar, notwithstanding the pressure of the times. Its pastor, Rev. H. H. Proctor, has just received a unanimous "life call" with an increase of salary. In Savannah the First Church has been worshipping in Beach Institute during the time of building its own new house, now nearly completed. It is to be a beautiful structure excellently located. One of the best features of this church is the interest manifested by the young people.

The sixth anniversary of Rev. J. R. McLean's pastorate in the First Church, Macon, has just been celebrated. During this time 101 new members have been received, ninety-two on confession. He has made 955 pastoral calls and never missed a service of his church on account of sickness in his family.

H. H. P.

THEOLOGICAL SEMINARIES.

Andover.

The Andover Association met at the seminary June 4 and licensed thirteen out of fifteen applicants. All the candidates save one had been brought up in a Christian home and all save one had been duly graduated at college, six of them at Amherst. Eight were born in New England and one was born in Syria, the son of a convert of the American Board. One has been appointed by the A. M. A. to work among the mountain whites and two others desire to become missionaries either at home or abroad.

Hartford.

Miss Lock, Miss Forehand and Mr. Otis return to the seminary next year for post-graduate work, and Mr. Swartz goes to Germany. With two exceptions the rest of the graduating class are settled over parishes: W. A. Bacon, Beverly, Mass.; H. L. Ballou, Chester, Vt.; E. N. Billings, Willington and Westford, Ct.; E. D. Francis, Ludlow Center, Mass.; S. A. Noon, Taftsville, Ct.

LOCAL CONFERENCES AND ASSOCIATIONS.

N. H.—Rockingham Conference met in Portsmouth June 4, 5. The subjects were: The Unity of the Church Amid Apparent Diversities, What Will Make the Church the Dominant Force in Society? Christian Endeavor, Missions, The Church Member and Jesus Christ, The Church and the World, Men and the Churches. Rev. R. P. Gardner preached the sermon.

Vt.—The Rutland County Conference met in W. Rutland, June 4, 5. The subjects were: The Fellowship of the Churches, and Spiritual Dynamics. The sermon was preached by Rev. DeW. S. Smart.

The Caledonia County Conference was held, June 4, 5, in St. Johnsbury. The topic, Weak Churches, received a good deal of attention. The Sunday School Society was represented by Supt. F. J. Marsh. Dr. A. H. Heath and Rev. J. K. Williams preached sermons.

Bennington Conference held its sessions May 28, 29, in Dorset. The sermon was preached by Rev. C. R. Seymour. The topics were: Our Undeveloped Resources—Among the Young, In Church Finances and In Civic or Community Influence, and The Development of Our Spiritual Resources. The event of the meeting was the celebration of the forty years' pastorate of Rev. P. S. Pratt.

The Orleans County Conference met in Derby, June 4, 5. Subjects were: The Larger Mission of the Church, Co-operation Among Members, How Secured, Effects Upon the Church and Community, Bible Reading, System in Religious Work, Household Religion, Conditions of Revival, and Sabbath Morning, Its Best Use. The sermon was by Rev. J. K. Fuller.

Ct.—The annual meeting of the Litchfield South Association was held in New Milford, June 4. It was one of the largest and best meetings of this body ever held. One hour was given to memorial addresses on the lives of the three recently deceased members. The renovated church edifice in this place offers a peculiarly agreeable place for the entertainment of such a company.

N. Y.—The Essex Association met in Elizabethtown, June 6, 7. The sermon was by Rev. G. C. DeMott. The subjects were: Home Missions, The Prayer Meeting—Its Relation to the Spiritual Life of the Church, Conditions of Its Efficiency, How to Conduct It, Music as a Medium of Worship, An Address on Rev. Cushing Eells, and A Woman's Club of World-wide Interest. The meeting as a whole was one of the best held for many years. All the churches except one were represented. The tone was high, spiritual, stimulating.

D. C.—Washington Conference met in Falls Church, Va., June 6. The subjects were: The Liquor Problem Under the Gothenberg and Other Systems, Congregationalism, with the sub-topics: Its adaptation to the needs of the South, Is it meeting those needs in this locality, How can it be made most effective, and Practical recommendations. The address of Rev. L. S. Gates, on his work as missionary to India, was heard with interest. An entertaining general discussion closed the exercises, and visitors were served an excellent collation upon the lawn of Mr. A. P. Eastman.

NEB.—Northwestern Association held its meeting in Crawford, May 21, 22. The opening sermon was by Rev. W. P. Pease. The subjects were: Christian Work in the West, Civic, Social, Educational and Ecclesiastical, The Christian Worker in the West, The Work of the C. E. Society. A woman's missionary meeting occupied one session.

Columbus Association met in Clarks. Sermons were preached by Rev. T. W. Cole and Rev. B. J. Sage. The churches are so scattered that the meeting was not largely attended. C. E. Work occupied a great share of the time. The woman's hour was one of interest and profit. Home Missionary Work, Sunday School Work, Fellowship Meetings and Care of Pastorless Churches were among the topics.

CAL.—At the meeting of the Bay Association, May 21, in San Francisco, a paper was read on the American Board, concluding with the suggestion that an overture be sent to the National Council urging that a date be named when special collections shall be taken for the Board by all the churches. The idea was unanimously adopted.

CONGREGATIONAL CLUBS.

MASS.—The last meeting of the Old Colony Club in Brockton was unique in its discussion of the woman suffrage question. The women members gave the arguments *pro* and *con*. The papers were replete with strength and wisdom and the club agrees that it was one of the best meetings of recent years.

The Connecticut Valley Club held its last meeting in Greenfield June 4. The subject was, How Can the Local Church Enlarge Its Usefulness in the Community? Addresses were given by Rev. Messrs. A. Z. Conrad, D. D., C. L. Morgan and A. B. Penniman on the topics, Ecclesiastical Effectiveness, The Wider Mission of the Church and The Parish House.

NEW ENGLAND.

Massachusetts.

BOSTON.—Walnut Avenue. A large congregation was delighted, on the evening of June 7, with an exhibition by Mr. E. E. Truette of the new organ which has recently been placed in the meeting house as the result of a long felt need. The instru-

ment comprises the latest methods of construction, one of which, the electric connections of the key action, is a marked improvement. The dedication service included beside the organ recital some select solo singing.

At the Ministers' Meeting last Monday Rev. H. T. Cheever presented a study from Principal Fairbairn's volume, *The Place of Christ in Modern Theology*. His subject was *The Three Sources of Knowledge Concerning Deity*—revelation, nature and the Holy Spirit, and the discourse contained an interesting extract from Dr. Fairbairn's personal religious experience, as well as a comparison of his theological views with those expressed by Gladstone in *The Nineteenth Century*. At the close Rev. W. H. G. Temple of South Boston spoke appreciatively of Phillips Church, which he is about to leave and hopefully of his new field in Washington.

NEWTON CENTER.—Additional subscriptions to those already collected for the American Board make the total now received \$1,112. This amount averages about three dollars per member.

HYDE PARK.—A large attendance at the annual meeting last Friday closed the year with an encouraging outlook for the future. The accessions last year numbered seventy-one, of whom thirty-six were on confession, making the total membership 688. The church expenditures were \$3,005 and those of the parish \$5,982. Both treasuries contain a balance for next year. The Sunday school is vigorous in members and finances and the C. E. Society has grown not a little. The other departments sustain the general high grade of work.

WESTBORO.—The council called to act on the resignation of Rev. Walcott Fay, who has been pastor here seven years, passed resolutions commending him as an earnest preacher and a faithful pastor. The fruitfulness of the pastorate just closing is indicated by continual additions to the church, especially on confession.

WORCESTER.—General rally days in the interests of the American Board were observed June 2, 3, secretaries, missionaries and Boston preachers participating. Special collections were taken.—The mission and Sunday school among the Swedes in Quinsigamond village has grown so rapidly that a church has been organized, and it was recognized by council, June 6. Rev. J. R. Armstrong was installed as pastor. This is the eighteenth Congregational church in the city.—*Pilgrim*. A Swedish service on Sunday afternoons has been started with good numbers, the pastors of the two Swedish churches preaching alternately.

A conference of the Armenian Congregational ministers of the State was held May 30, 31. This is the first city to have an organized Armenian church of this order, although there are about 2,000 persons of that nationality in the State. The subjects were: Power in Preaching by the Holy Spirit, Promoting Spiritual Life in Our Congregations, Opportunity and Responsibility.

SPRINGFIELD.—Park. In the last six months the church has raised \$2,001, a larger sum than it ever collected in an equal period of time, without special solicitation. The women deserve a large share of the credit. The church debt has been much reduced, and the cancelling of the entire obligation is now proposed.

Maine.

EASTPORT.—Thirteen young people recently united with the church on confession. The Y. P. S. C. E. is doing good work and recently a vigorous Junior Society of over thirty-five members has been formed.

LEBANON.—A canvass of the town in the interest of Sunday school work has been made and many children were found who are not connected with any school. A C. E. Society has been formed.

SANFORD.—A unique celebration of Whitsunday occurred here. A procession with music and a chorus of over 500 voices gathered at a park and were addressed by Prof. E. Y. Hincks, D. D., of Andover and Rev. C. L. Woodworth, pastor of this church. Fully 2,000 persons were present. The church has voted to receive aid no longer from the Maine Missionary Society.

EAST STONEHAM.—The deputy sheriff, Mr. J. L. Parker, has recently given a lot of land to the church for the site of a new edifice. About \$1,000 have been raised thus far.

Captain Lane, who successfully carried on missionary work along the coast for years, has been pressed out of service by ill health. The work will be continued, however, under an efficient missionary evangelist, Capt. H. J. Allen, who for six years has been preaching to seafaring men, among whom he has cruised about. It is probable that Captain Lane's yacht will be put at his service by the Congregational Society, which controls it.

The fifteen Congregational conferences of the

State will hold their annual sessions June 11-13. It may be called Congregational week in Maine. The general conference, which has followed the county conferences heretofore, will come Sept. 23-25. Each church may send its pastor and one delegate, thus doing away with the old county conference delegations. Maine hopes to be as successful as Massachusetts in this change and to come nearer the working months of the churches in its great meeting.

New Hampshire.

GREENLAND.—The church receives a legacy of \$1,000 from the estate of Joshua C. Weeks, the income of which is to be spent for the support of preaching.

KEENE.—Second. Thorough and satisfactory repairs have been made on the meeting house, including the roof, outside painting, new tinting of the auditorium and vestry, lights in the vestibule doors and a new carpet.

MONT VERNON.—A movement has been started for the building of a new edifice as soon as the necessary funds are secured, it is hoped at no distant day.

BERLIN.—The church is planning to send a missionary to the Magalloway to labor for the summer. Lighting the meeting house with electricity is the latest improvement.

A branch Sunday school has been organized in Marlboro and opened in a schoolhouse some three miles from the church.

Vermont.

SOUTH ROYALTON.—Mrs. S. H. Jones, lately deceased, left the church \$800 and her home for a parsonage. She was eighty-one years of age when she died.

DORSET.—The fortieth anniversary of Rev. P. S. Pratt's pastorate was celebrated recently. When he came here the congregation was discouraged in the outlook of the church, which is the only one in the community. When he was installed after four years of labor, the membership was eighty-five. The population of the town has decreased during the pastorate, but the church membership has increased over one-half, additions being received at nearly every communion.

Twenty-six towns in the State are said to be entirely destitute of religious privileges. An endeavor to provide for them is soon to be made.

Connecticut.

TRUMBULL.—In compliance with unwritten requests the heirs of the late Plumb Fairchild and Miss S. A. Fairchild have deposited in the treasury of the church as a permanent fund the sum of \$7,000, making an increase of \$11,000 in the past five years. On their tenth anniversary, June 3, the pastor, Rev. W. F. White, and his wife gave their parishioners a reception, and at the close each was presented with valuable gifts as expressions of esteem.

HARTFORD.—A gospel wagon is the latest innovation in the way of carrying on church work here. All the pastors unite in conducting services in the wagon from time to time in different parts of the city. A male choir, an organ and a clarinet assist at the services. Many non-church-goers are reached.

MERIDEN.—Rev. Asher Anderson preached a sermon a week ago Sunday that has aroused much thought. It was occasioned by the fact that the police court judge of the city was reported to be counsel for two liquor dealers and is trying to secure a license for them to sell liquor on one of the best streets in the city. He is quoted as saying that today a man is a judge to pass sentence upon crime and tomorrow he is counsel to secure licenses that the law may be broken.

EAST HARTFORD.—South. A successful baby show was held recently. Over forty babies were on exhibition, all of whom were under two years old. Prizes were awarded the winners, and a souvenir was presented each child. There was an entrance fee to the competition, and together with the amount raised from the sale of refreshments quite a sum was realized, which will go toward furnishing the parsonage.

MIDDLE STATES.

New York.

ITHACA.—After two busy years in this university town preaching to a congregation that includes a large number of students and professors, and having taken no vacation in that time, Dr. W. E. Griffis naturally thinks himself entitled to an extended holiday. He sailed last Saturday on the Maasdam for a summer outing in Holland and England, spending most of his time in the former country. He will, however, preach in Cambridge and in Dundee. Dr. Griffis's own church is growing in the grace of liberality and at every communion since he

was installed there have been additions both by letter and on confession.

BROOKLYN.—Beecher Memorial. Rev. S. B. Halliday, just arrived at his eighty-third birthday, has recently resigned the pastorate of this church, which he founded several years ago. The past year has been one of unusual prosperity, the additions numbering fifty-three, of whom thirty-five were on confession, making the total membership, 220. The Sunday school enrolls 770 members. The Sunday congregations have increased steadily, the evening services attracting the larger number of persons.

SARATOGA.—Rev. W. O. Wark is making an excellent beginning in his pastorate, and hopes soon to have paid off the church debt, which has so long been burdensome.

New Jersey.

CHESTER.—The high tide of spiritual life still continues and all kinds of church work are moving prosperously. The first Sunday in June was a memorable communion service, there being the largest gathering of communicants in twenty-five years, and perhaps in 150 years, of the church's existence. Thirteen members were added, making about eighty that have been received since last fall. The pastor, Rev. A. L. Shear, has recently returned from a trip to the South much improved in health.

MONTCLAIR.—Swedish. The church has secured a pastor, Rev. C. J. Larson of Chicago Seminary. He has already won the confidence of the people, and the congregation has increased to about 140. The outlook is now favorable.

PLAINFIELD.—A Swedish mission, the only one in the city, has been conducted with considerable success since last fall by Rev. M. Ahlberg, chiefly at his own expense. An ecclesiastical society has recently been formed, the way not being open for the organization of a church as yet, because the 300 Swedes in the city are but few of them Christians. Plans are now afoot for more permanent and aggressive Christian work.

ARLINGTON.—Swedish. The church formed last summer is not yet strong in numbers, but the members are earnest Christians and financially capable. It is supplied by Rev. A. P. Nelson of East Orange.

THE INTERIOR.

Illinois.

JOY PRAIRIE.—The answer of this church to the suggestions for relieving the American Board is a trebling of its contribution of last year, in addition to a personal contribution from Dea. J. F. Pratt of \$500, making over \$730 in all. This is at the rate of more than twelve dollars a resident member. The action was taken immediately after raising \$250 for repairs on the meeting house and parsonage. Rev. H. M. Tupper is pastor.

Indiana.

ANDERSON.—Hope has raised \$5,000 on the field for its new building. At a recent social \$100 were cleared. Mrs. C. B. Haskell has given \$100 to the fund, and the young people of Michigan City have provided pulpit chairs. It is expected the new house will be dedicated in July.

CARDONIA.—The house is being repaired at a cost of \$500. The entrance has been changed to the south corner, giving access to the new reading-room. Many of the miners are laid off, and performing gratuitous service for the improvements.

COAL BLUFF.—The church has placed a tent upon its grounds, in which services will be held until the new meeting house is ready.

Mr. Charles Hill, a theological student, will assist in the Coal Mine Mission during the summer, taking charge of the Perth and Caseyville work, and relieving Rev. James Hayes in a measure. The latter is burdened with rebuilding in Coal Bluff. Mr. Hill will go to Oberlin in the fall.

Michigan.

GRAND RAPIDS.—First. The Young People's Guild, the oldest young people's society in the State, has just voted to change its constitution and become a Christian Endeavor Society. This guild has been active and useful and is now maintaining four Sunday schools in the city.

THE WEST.

Iowa.

OAK RIDGE.—This suburb of Ottumwa has taken preliminary steps toward the organization of a church. Rev. Allen Clark has been working in this neighborhood for several weeks and the new enterprise will be under his care.

KEB.—In this mining village near Ottumwa there is also a call for a church organization after the Congregational order.

RICEVILLE.—The church building is being enlarged and improvements made, the cost of which will be about \$1,600. Rev. L. M. Pierce is pastor.

AGENCY.—A church was organized here in 1844 which disbanded in 1855. A new church is now in demand, with abundant room and work, and a preliminary organization with seventeen members has been effected. Rev. Allen Clark, late of Ottumwa, is supplying the field.

ELDORA.—Missionary day was celebrated June 2. Messrs. George and Ben. Marsh of Iowa College, sons of a missionary in Bulgaria, were present and delighted the congregation with their vivid and graphic accounts of the people and the missionary work in their native land. One of them spoke at the Boys' Industrial School and captivated 400 boys. The contribution of the church was good, and a large part of it goes through the Board to the aid of the church in Philippopolis, Bulgaria, of which Rev. G. D. Marsh is pastor.

MANCHESTER.—Rev. H. W. Tuttle, the pastor, preached his sixth anniversary sermon June 2, to a large congregation. This is his first pastorate, and the church has greatly increased in numbers and usefulness.

Tent meetings are in progress in Blairsburg, Evangelist Tillitt assisting. Many conversions are reported.—A new organ has been purchased for the church in Blencoe and lots are secured for a new church building.—During Rev. J. J. Mitchell's five years' pastorate in Chester Center, sixty-two additions have been received. He now goes to Prairie City.—Rev. H. P. Douglass of Manson has secured a fellowship in Harvard University.—The church in Nora Springs is building a parsonage.—The new meeting house in Ogden is completed.—The church in Stacyville is being supplied by Mr. T. O. Douglass, Jr., in the post-graduate course of Iowa College.—Improvements costing about \$300 have been made in Sabula.

Minnesota.

MINNEAPOLIS.—Foreign mission rally day was observed June 2. In the morning district meetings were held; Dr. Webb preached a strong sermon at the First Church, Prof. A. H. Pearson spoke at Park Church and Miss Willard at Pilgrim. In the evening a union service of all the churches was held with Plymouth. It was an inspiring occasion, and Dr. Webb and others spoke. The offering of the day was about \$1,000. The Board has the loyal support and sympathy of all these people.—Silver Lake. The first Congregational parsonage in the city is about ready for the pastor of this church Rev. James McAllister.

DULUTH.—Pilgrim. There were two special features of a delightful nature connected with the recent installation of Rev. C. H. Patton. A general supper was served for all the church, at the close of which toasts were responded to by members of the council. On the second day the council was taken on the beautiful "boulevard drive" along the top of a high cliff in full view of Lake Superior for eight miles. The ride ended with an installation picnic.

Kansas.

INDEPENDENCE.—The church is working unitedly with the definite plan of securing a pastor in September. It maintains its Sunday school, prayer meeting and senior and junior C. E. Societies.

BUFFALO PARK.—Rev. J. C. Huntington, Sunday school missionary, assisted the pastor of this and Collier churches during a part of May, organizing one new school and preaching and assisting in a district Sunday school convention. The help was timely and valuable.

PITTSBURG.—Rev. and Mrs. J. H. B. Smith, co-pastors, are holding daily open air gospel meetings in different sections of the city, the effort to continue through several weeks. Many non-church-goers are being reached. The work is greatly aided by the use of a baby organ, the gift of a Massachusetts woman.

Mr. Leroy Halbert, a student in Washburn College, will do missionary work at points in northwest Kansas during the summer, and Mr. A. Breck of the present graduating class in the college will supply Diamond Springs and Six Mile churches for a few months.—Major Cole is conducting union evangelistic services in Fort Scott.—The church in Severy is gaining in membership and has flourishing senior and junior C. E. Societies.

North Dakota.

ROSE VALLEY.—This church near Gardner was for a time united with the former under one pastor, but after a division it was much discouraged. A call was given, however, to Rev. M. J. Totten, who began work last September. No attempt was made to arouse public interest beyond the regular services, but in answer to earnest prayer a deep interest sprang up, attendance gradually increased, until in January of this year two weekly prayer meetings were started, and the outpouring was felt by almost every one who attended. The whole community

has been aroused. In March eleven members were received to the church, and at the next communion six more, all but one on confession. The congregations, at first numbering about twenty-five on an average, have now increased to over 100. The Sunday school is flourishing and a C. E. Society was lately formed, while a country out-station has been opened and is now supplied by a member of the church, and another is soon to be opened.

South Dakota.

GARRETSON.—This church is building a substantial meeting house with a fine basement for Sunday school rooms.

TYNDALL.—First was reorganized June 4 with good promise of a successful future. The church becomes self-supporting at once, being yoked with the Bon Homme Church, which has been self-supporting for several years.

Montana.

Two churches were organized May 16, 17, one in Laurel with nine members, the other in Columbus with seven members. The meetings were largely attended and great interest was manifested by those present. Addresses were given by Rev. Messrs. W. S. Bell, W. H. Watson, J. W. Hannah and P. B. Jackson. The three following days the pastor, Rev. Joseph Hope, and Rev. W. S. Bell made a number of visits in the vicinity of Absarokee and organized two Sunday schools, making a total of five schools and two churches which have been organized on this field during the month of May.

Utah.

SALT LAKE CITY.—First. The prosperity of this church during the pastorate of Rev. C. T. Brown has been gratifying. This year there have been forty accessions and all church interests are in good condition. A winter course of lectures on The History of Liberty was unusually inspiring. Mr. Brown and his wife and little daughter are now in the East. The church is full of encouragement under its present leader.

PACIFIC COAST

Washington.

MEDICAL LAKE.—A Biblical and Sociological Institute, to last ten days, is to be held here in July and August. Fairbairn's Christ in Modern Theology and Kidd's Social Evolution are to be studied in the mornings and popular lectures to be given in the evening.

During the last decade the churches of Eastern Washington have increased in number from nine to forty-four and in membership from 200 to 2,000, fully seventy per cent. being on confession. The church buildings have increased from seven to twenty-five; parsonages from two to eight; missionaries from six to twenty-two; value of church property from \$15,000 to \$120,000; C. E. Societies from two to twenty-five and members from 100 to 1,000; Sunday schools from nine to seventy-one and scholars from about 300 to no less than 3,000.

WEEKLY REGISTER.

Calls.

BACHELER, Francis P., to the pastorate in East Hartford, South Ct., where he has been supplying. Accepts.
BAIRD, Lucius O., Pullman, Wn., accepts call to Ottawa, Ill., and has begun work.
BURHANS, Frank D., Chicago Sem., to Park Ridge, Ill. Accepts.
CAMPBELL, Jas. M., Morgan Park, Ill., to Lombard. Accepts.
CLYDE, Jno. P., Logan, Io., to Union and Jewell. Accepts.
DAVIES, Jas. Salem, Io., to Bremen, Ind. Accepts.
ELDRIDGE, A. F. (Christian), Baleville, N. J., to Chango Forks, N. Y. Accepts.
FORBES, Frank S., formerly of Ogden, Utah, accepts call to supply in Santa Barbara, Cal.
HODGES, Arthur, to Hermosa Ch., Chicago, Ill. Accepts.
KALEY, Jno. A., Lexington, O., to Vermillion. Accepts.
KENT, Lawrence G., Forrest, Ill., accepts call to Muscatine, Io.
LONGNECKER, Geo. W., Oberlin Sem., to permanent pastorate in W. Andover, O.
LUTHER, Claire F., to Redding, Ct., for another year.
MCGINLEY, Wm. A., Shrewsbury, Mass., to Chula Vista, Cal. Accepts.
MATHEWS, Sherburne S., Chicago, Ill., to Hanover St. Ch., Milwaukee, Wis.
MILLAR, Wm., Big Rapids, Mich., declines call to S. Grauville, N. Y.
MITCHELL, Jas. J., Chester Center, Io., to Prairie City. Accepts.
POUSON, Jno., Oberlin Sem., to Fort St. Ch., Detroit, Mich. Accepts.
SEIBERT, J. Addison, to remain another year in the First Ch., Lake Odessa, Mich.
SHEARMAN, Thos. G., Montclair, N. J., to Paterson. Accepts, to begin the last of June.
SILLIMAN, Charles, to Friendship, N. Y.
SMITH, Edwin, Bedford, Mass., to Wareham.
TIFANY, Ernest L., Auburn Sem., to Guilford Center, N. Y. Accepts.
WHEELER, Sheldon H., Redlands, Cal., to Compton. Accepts.
WISSELER, Henry L., Nevinville and Good Hope, Io., to Extra. Accepts, to begin July 1.
WOODS, Nelson R., Bangor, Mich., to Central, Beechwood and Cedarwood, Ind. Accepts.

Ordinations and Installations.

ARMSTRONG, J. R., to Swedish Ch., Worcester, Mass. June 8.
ESTABROOK, Frank P., to Pavillon Ch., Biddeford, Me., June 8. Sermon, Prof. J. W. Churchill; other parts, Rev. Messrs. T. A. Frye, George Lewis, D. D., G. A. Lockwood, R. C. Driscoll, P. H. Moore, Edward Chase.

GILMORE, Wm. C., to Valley Springs, S. D., June 8. Sermon, Rev. E. M. Williams; other parts, Rev. Messrs. M. A. Ball, D. B. Scott, C. M. Daley, W. H. Thrall, William Jones.
HAARVIG, Jno. O., to Allston Ch., Boston, Mass., June 5. Sermon, Dr. E. L. Clark; other parts, Rev. Dra. Reuben Thomas, A. H. Quint, C. E. Harrington, T. F. Prudden, Rev. Calvin Cutler.
HADDEN, Robt. A., to W. Pullman, Ill. Sermon, Rev. J. B. Silcox, D. D.; other parts, Rev. Messrs. S. I. Curtis, D. D., Henry Willard, G. H. Bird, G. H. Grannis, J. C. Armstrong.
MCGREGOR, Alex., to Lowry Hill Ch., Minneapolis, Minn., June 5. Sermon, Dr. E. P. Ingersoll; other parts, Rev. Messrs. G. R. Merrill, D. D., G. D. Black, S. V. S. Fisher, C. E. Page.
MILLARD, Wm. B., to New London, Wis., May 31. Sermon, Rev. John Faville; other parts, Rev. Messrs. J. H. Rowland, R. C. Flagg, S. S. Corey, S. T. Kidder.
MOULTON, R. C., to Moriah Ch., Des Moines, Io. Sermon, Dr. A. L. Frisbie; other parts, Rev. Messrs. R. W. Hughes, Jacob Henn, H. C. Rosenberger, Benj. St. John.
OGILVIE, A. U., to rec. p. First Ch., Windsor, Vt., May 28. Sermon, Pres. W. J. Tucker, D. D.; other parts, Rev. Messrs. E. T. Farrill, A. B. Patton, J. E. Fullerton, Peter McMillan, O. D. Clapp, and Mr. C. D. Penniman.
OYARE, Jeruchiro, to First Ch., Washington, D. C., May 26. Sermon, Pres. J. E. Rankin, D. D.; other parts, Rev. Messrs. S. M. Newman, D. D., H. F. Higley.
PAITON, Cornelius H., to Pilgrim Ch., Duluth, Minn., June 4. Sermon, Dr. G. H. Wells; other parts, Rev. Messrs. J. C. Andrus, T. M. Edmonds, G. R. Merrill, D. D.
REES, Rees J., to First Ch., Arnot, Pa. Parts, Rev. Messrs. D. L. Davis, Thomas Bell, P. J. Kain.
SILLIMAN, Chas., to Friendship, N. Y., May 28. Sermon, Dr. E. A. Leeper; other parts, Rev. Messrs. J. H. McKee, M. L. Dalton.
SMITH, E. E., to Westminster, Kan., May 21. Sermon, Rev. R. M. Tunnell; other parts, Rev. Messrs. L. P. Broad, W. L. Sutherland, W. C. Wheeler.
Churches Organized.
COLUMBUS, Mont., May 17. Seven members.
ENTERPRISE, Io., Twenty-seven members.
LAUREL, Mont., May 16. Nine members.
MINNEAPOLIS, Minn., Mayflower, rec. May 28.
WHELAN, Wm., March 26. Ten members.
WORCESTER, Mass., Quinsigamond Village, Swedish, rec. June 6.

Resignations.

GOODALE, David W., Hillsboro Bridge, N. H.
JONES, T. Henry, Williamstown, Pa., to accept call to Cleveland, O.
MCDONALD, A. P., Pullman, Wn., to take effect Aug. 31.
PHILBROOK, Chas. E., Western Park, Kan.
SCOTT, Jas. W., Lamolite, Io.
WOODHULL, Jno. A., Plainfield, Mass.

Dismissals.

FAY, Walcott, Westboro, Mass., June 4.

Miscellaneous.

ADAMS, Geo. C., and **CLIFTON,** Theodore, of St. Louis, Mo., and Milwaukee, Wis., respectively, sail for Europe July 13. Mr. Clifton, who was obliged by ill health to resign his pastorate, is rapidly gaining his strength and will return to his work in the early autumn.
ALVORD, Henry C., S. Weymouth, Mass., during eight weeks of suffering from a fever has received many evidences of sympathy from his people. He hopes soon to go to Clifton Springs for a vacation until September.
BROKAW, Ralph W., Springfield, Mass., was recently given \$236 by the Hope Church for a trip to Europe this summer.
DAVIES, R. R., Meadville, Pa., recently received \$30 from the C. E. Society of his church to defray his expenses to the convention in Boston.
FRINK, Benson M., W. Brookfield, Mass., has refused to withdraw his resignation, although strongly pressed to do so.
JOHNSON, Frank A., New Milford, Ct., was recently elected president for one year of the Alumni Association of Union Seminary of New York city.
THRALL, J. Brainerd, and wife, Albany, N. Y., were given a reception by the men's society previous to their departure abroad.

OTHER CHRISTIAN WORK.

The new secretary of the Shut-In Society is Miss Mary Hamilton Hadley, 14 Lincoln Street, New Haven, Ct.

EDUCATION.

—The stimulating effect of the prizes offered for elementary work in Hebrew at Chicago Seminary seems to be large. They are offered so judiciously, also, that anybody of sufficient scholarship may win. They do not depend upon competition in the usual manner.

—Ahtanum Academy, Ahtanum, Wn., feels seriously the recent sudden death of the president of the board of trustees, D. W. Stair. He had taken an active interest in the institution and was one to become personally responsible for some of its indebtedness. The failure to secure a loan, which it was hoped could be obtained through the Education Society, is a great disappointment. The trustees have, however, taken hold of the matter with renewed zeal and faith. The work for the past year has been good, and the attendance has not fallen below that of the previous year.

—Northfield promises to be as attractive as ever this season. Among the speakers announced for the World's Student Conference, which meets June 28-July 7, are Rev. T. L. Cuyler, D. D., Bishop A. C. A. Hall, Rev. J. Wilbur Chapman and Mr. Frank Anderson of Oxford University. The Young Women's College Conference, July 20-30, has secured as speakers Rev. R. A. Torrey, Mr. R. E. Speer, Pres. M. E. Gates and Mrs. A. M. Waterbury. At the General Conference of Christian Work-

ers Rev. Messrs. H. C. Mabie, A. T. Pierson, R. A. Torrey and H. W. Webb-Peploe of London will give addresses. Mr. Moody is to be in Northfield as usual during the summer and will take an active part in these conferences.

—The University of Pennsylvania receives \$500,000 from Charles C. Harrison as a memorial of his father, Dr. George L. Harrison. Mr. Harrison stipulates that the income from the money shall be spent for the following sensible purposes: The establishment of scholarships and fellowships intended solely for men of exceptional ability; increasing the library of the university, particularly by the acquisition of works of permanent use and of lasting reference to and by the scholar; temporary relief from routine work of professors of ability, in order that they may devote themselves to some special and graduable work; securing men of distinction to lecture and, for a term, to reside at the university.

—It is already well known that the University of Chicago is in perpetual session, the summer quarter extending over July, August and September, being the equal in every way of the other three quarters of the year. The annual vacations of the university instructors are adjusted in such a way that a full corps of professors conduct courses during the summer. The university also secures from time to time the best European scholars to give courses of lectures in their special fields of study. Two such scholars have been secured for the present summer quarter, Prof. A. B. Bruce, D. D., and Prof. Caspar Rene Gregory, LL. D., both Biblical scholars of international repute. Their courses of lectures begin Aug. 12 and continue through six weeks. Professor Bruce will give courses upon Agnosticism and the Historical Foundations of the Faith. Professor Gregory also will give two courses, one upon Greek Paleography, treating of Greek manuscripts, the other upon the Documents and Criticism of the New Testament Text, treating of the testimony available for the determination of the Greek text of the New Testament, and of the rules for that determination. The university wishes to have as many persons as possible avail themselves of the opportunities afforded in these courses.

—The Tuskegee Normal and Industrial Institute held its fourteenth annual Commencement May 30, Dr. E. W. Donald of Boston preaching the baccalaureate. Fully 5,000 people were present, most of them from the country and representing the Negro element which is most in need of help. The enrollment of pupils for the year was 1,079, and they came from seventeen States and one Territory. As in other schools of a similar character prominence is given to the industrial department, and thirty-nine students, sixteen of them graduates of the literary department, received certificates of apprenticeship to some trade. The fact that the pupils themselves, by their earnings, contributed \$41,000 toward the expenses of the year speaks well for the management, under the efficient leadership of Prof. Booker T. Washington. A generous friend of the school, whose name is withheld for the present, has given \$12,000 for a new chapel. The influence of Tuskegee is seen in the formation, within a short time, of schools in three counties. A systematic visitation of homes by the graduates has resulted in gathering some exceedingly valuable data as to the amount of property held by the colored people, also as to their educational opportunities and their moral and religious condition. The United States Government has made the school a station for the Weather Bureau and the Department of Agriculture has made it a depot for investigating the supply and consumption of food in the Black Belt.

I cannot enjoy the glimpses nature gives me half as well when I go deliberately seeking them as when they flash on me in some pause of work.—*Celia Thaxter's Letters.*

Our Missionary Obligations and Privileges.

Portions of an Address Before the Massachusetts General Association at Lynn, May 22, 1895.

By PRESIDENT MERRILL EDWARDS GATES, LL. D., OF AMHERST COLLEGE.

In the manifold social activities of our time, what is the essential, characteristic work of the Church of Christ? If we answer, "Whatever individual Christians are doing is the work of the church," obviously the answer includes too much. Home life and business life, school life, professional life and even political life with each decade gives clearer evidence that the Christian spirit is at work in our social relations. But while the followers of Christ will seek, whatever they do, "to do all to the glory of God," we must ask, What is the distinctive characteristic, the essential mark of the living church of our risen and living Lord? What proves that there is life in the Congregational churches of our State Association? Is there a true spiritual test of the reality and the intensity of life in a Christian church?

The first mark of life in any organism, be it plant or animal or social organization, is the power to lay hold of that in its environment which is not life and to impart to this lifeless material its own living force. Whatever is truly alive continually imparts life to what would else be dead. The living organism lays hold of what is not alive, brings that which was not alive into living relation with itself, imparts life to it. The essential mark of life is this power to make the pulse of life beat through what would else be dead. The power to make changes in its own organism, to meet changes in its environment is the biologist's definition of life. The power to lay hold upon that about it which is not life and to impart the divine gift of life is the constant witness to the presence of this mysterious vital force that perpetuates the organism and fights off the cold touch of death. So long as an organism retains the power thus to draw into itself new material and to perpetuate its own life in the production of others after its kind it is alive. When it ceases to have this power it is dead. The life of the organism lies in this assimilating and reproductive power. Let us apply this test first to the individual Christian and his use of all his powers, and then to the organized Church of Christ.

The supreme test of the individual Christian lies in the question, "Is he truly alive?" If he has in himself the life of Christ, that life will thoroughly permeate all his activities, all his powers and possessions. All his social relations, all the social forces within his control will feel this vivifying touch from the life of Christ as surely as the life of Christ is in him. A man's wealth, be it greater or less, is a social force. The money at the Christian's disposal gives him power to control the effort and the labor of others. Wealth is power. It is labor stored up in portable form. It is a charged battery of social force which can be discharged again as motor power whenever the owner will. It gives to the possessor his option among many possible lines of effort, in any one of which it will further his ends. If the life of Christ has taken full possession of a man, it has taken possession of his property, too. . . .

I am fully persuaded that if the members of our Massachusetts churches would call special meetings to consider the needs of our mission work, and at these meetings, under the leadership of pastor or layman, would read together the texts and the teaching of the New Testament as to the danger and the true uses of wealth, and would pray to be enabled to hold and use all their property in the spirit of these explicit warnings, that the debts upon our Board would disappear. The question of closing mission schools and withdrawing missionary teachers and preachers would be banished from our thought.

The test of the reality and the power of

the Christian life in the individual Christian is found in the answer to the question, "How far has the life principle of Christ, the divine Saviour, taken possession of all the man's acts, all the man's property, all the man's purposes?" And now for the churches of Christ in our association the test comes in another form, but in one which emphasizes even more clearly the blessed privilege of mission work. The one distinctive office of the Church of Christ upon the earth is to bring men to a knowledge of Christ, for to know him is life eternal. If the spirit of Christ is in a church, that church must do evangelistic work, must feel a constant interest in mission work, in the conquests of the spirit and life of Christ in the world.

Too often we speak of a particular church or of a group of churches as not taking any interest in home missions, or not taking any interest in foreign missions, as though it were quite possible for a church to be a living church of Christ yet to have as an immaterial idiosyncrasy, as a trifling peculiarity, this entire absence of all interest in mission work. We speak as if a church of Christ might choose, quite at its own caprice, between having an aesthetic interest in fine music for its own service and paying hundreds of thousands of dollars a year to secure such music, and having an interest in home and foreign missions. We speak as though it were a matter of comparative indifference which of these two forms of interest characterized a church. But the truth is that a church cannot be a living church without a living interest in the spread of the gospel—in mission work. An interest in missions is not something which may or may not characterize a church—it is the very test of the life of the church. The first duty of the Christian Church is to make conquests over the world for the kingdom of God. To say that such and such a church "is a strong church but takes no interest in missions," is like saying that so and so is a strong man but has only one lung and a weak heart.

In proportion as a church of Christ knows the Saviour of men and has his spirit, it uses every means he has given it to make him known to others. If our churches are not working toward this Christian end, they are not giving evidence that they have in them the life of Christ. No other form of activity can be a substitute for this, the essential work of the church. So subtle is the insidious tendency to trust to other agencies than the indwelling and enlightening power of the Spirit, so dangerously easy is the temptation to rely upon other sources of strength for the life of a church, that David Livingstone was led to say of Christianity that it is like a vine, "it requires perpetual propagation to attest its life and genuineness." . . .

We are learning that for a minister to say, "My church is my field of labor," is a narrow half-truth. The ringing words, "The world is the field; the church is the force; the minister is the leader," are the expression of a true, aggressive Christian spirit. Whatever other work our Christian churches may leave undone, we cannot be truly Christian and suffer our mission work to languish. Our mission boards are not to be regarded as an agency apart from the churches and to be left to themselves to devise their own ways and provide their own means, and to be regarded as rash and in error if they plan more mission work than the money in their coffers will cover. These mission boards are simply the instruments through which our churches express their love for Christ, and seek to carry out Christ's commission to each one of us to be a missionary. Our boards have a right to

count upon our giving steadily and liberally. If we ourselves cannot go, whom are we sending? I seem to hear from the dark places of Africa, from India where the ripened grain lies massed and tangled on the earth for lack of harvesters, from the Negroes in our Southern home mission fields, from the Indians on our prairies, the question, "Whom are you by your reduced giving, by your withdrawal of Christ's money from Christ's work, whom are you utterly depriving of the gospel?" In whose faces are we closing the doors which our missionaries, as our agents and in Christ's name, have invited them to enter?

I have never seen anything more like the blood of souls upon our churches than the history of this last year or two, in which we, the Christians of our land, in whose hands God has placed so large a proportion of the wealth of this rich nation, by the niggardly scale in which we have given, have closed school-houses, shut up churches, dismissed missionaries who have already given back the tenth or the half of their salary to the work, and have everywhere said, by our withholding: "Our heart is not in it. Give us ease at home, give us comfortable clothing and richly-laden tables, and let the mission work of our churches stop, and the people whom these devoted sons of God have been leading out of the wilderness be turned back to wander among the stones and sepulchers in hopeless heathenism."

Those of us who are near enough to the great mission boards to receive at first hand the heart-breaking appeals from missionaries, who have given up home and are ready to give up life itself that the work may go on, understand something of the blood-guiltiness that will be upon us as churches if we withdraw our hand from the work of the Lord.

My friends, I say to you deliberately that if our Massachusetts churches had to choose between going without ministers for half a year or a whole year and stopping or crippling our mission work it would be better for us to go without ministers. Do not misunderstand me. I believe in the ministry, and I do not believe that to dismiss our ministers is the plan for us to follow in economizing. But I want to put before you clearly what is my absolute conviction, that the Church of Christ has no right to diminish its mission work because the times are hard and money does not come easily to hand. We have not yet begun to adopt the true scale of liberal giving in the churches of Massachusetts. There is too much measuring of ourselves among ourselves. It is so easy to take a very liberal scale in estimating our family wants, and a very liberal scale in estimating the aesthetic provisions that must be made for the worship of God in our churches, and then to use a contemptibly small scale in estimating the money to be given in our mission fields.

In our own talk and thought about mission work we utterly miss the true perspective. The work of our missions is not a thing to be taken up by our churches after everything has been provided which we need in our homes, in our schools, in our public libraries and in luxurious appointments for our Sunday schools and our churches. When all this is done can we spare a little for missions? And if so, how little will do as "our share"? It is nowhere commanded in God's Word, or in Christ's teaching, that we should have a salaried minister for every hundred or two confessing Christians. But it is Christ's great commandment that his followers "go and disciple all nations." A church that generously supports missions will support everything else that it ought to support. Who has ever known a church which was weakened spiritually, morally or financially by giving

too much to missions? On the other hand, who has not known church after church which has been deadened, dwarfed, ruined, because it had no interest in missions, because of the small, self-centered spirit which limited the giving of the church to the "maintenance of its own ordinances?" There is no fear for the other financial interests of the church which gives generously to missions.

Shall we translate into action the feeling which rises in our minds as these great truths and facts are brought before us? What definite deeds shall we undertake for missions in these churches of ours in these next months for all our boards? Ought there not to be an organized effort here among us to double the contributions already made from every church to each of our mission boards?

WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JUNE 7.

The leader, Mrs. Horace Leavitt, read the account of the feeding of the five thousand in Matthew, and dwelt upon our Lord's thoughtfulness for our physical condition, his wonderful resources which are at our disposal and the comfort of a faith that leads us to trust in him in all difficulties. Micronesia being the topic for the week on the calendar, letters were read from Miss Abell, who described the excitement, both painful and pleasurable, upon receiving the yearly mail, and from Miss Crosby. The latest date was Feb. 8. The winter had been a hard one in Kusaie, through the illness of Mrs. Rife and Mrs. Channon, as well as in Ruk, from dissensions among the natives and other causes. Dr. Pease is to return to Kusaie in the Morning Star, and possibly Mrs. Pease with him. Mr. Walkup has just sailed from San Francisco on the Hiram Brigham, the stanch little vessel enabling him to go back and forth quite independently of the Morning Star. A new boat is soon to be built in place of the Robert Logan.

Mrs. A. C. Thompson spoke of the heroism of the early missionaries, expressing the opinion that their isolation as well as that of the present workers must be supplemented by frequent communications with heaven or they would not have such courage and success in their work. Long ago Mrs. Snow wrote home, "Are there no young women in America who wish to work for Christ that you have no one to send to these islands?"

Miss L. B. Chamberlain of Sivas described the way in which the gospel leaven is working among the women of that city. When she went there in 1879 there was hardly a woman who knew how to pray. In time of trouble they resorted to superstitious practices. Later little companies of eight or ten of the Protestant women gathered for prayer, but last year at the appearance of cholera more than 400 women, almost none of them connected with the Protestant church, came together daily to pray that the scourge might be removed. This is a remarkable evidence of the way in which the teaching has permeated the community. These women are pleading for some one to explain the Bible to them and tell them how to live, but there are now only two women in all Sivas to do it.

Mrs. Billings read a personal letter from Miss Ellen Stone of Bulgaria asking for prayer in the meeting for an outpouring of the Holy Spirit on the people and Christian workers there. The work is well organized, the schools full, the pastors well placed, but there is danger to the young country from the present influx of infidelity, socialism and materialism.

Notice was given that the meetings would be suspended from the middle of June till the middle of September, the one on Friday, June 14, being the last of the season.

HOME MISSIONARY FUND.

Mrs. A. C. Jenkins, Campello.....\$2.00
Carrie F. Meriam, Worcester.....2 00
C. A. Denny, Leicester.....2 00

The Congregationalist Services, No. 29*

An Order of Worship for Eventide

"Simon Peter, a Servant and Apostle of Jesus Christ."

[The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service.]

ORGAN PRELUDE. [At the close of the organ prelude, the organist plays through the music of the response below, "Ariel."] **ARIEL.**

THE CALL TO WORSHIP. [All rising with the minister.]

MINISTER.—Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord.

Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light.

RESPONSE. [To be sung at once by the congregation.]

O could I speak the matchless worth.—**ARIEL.**

[Congregation seated.]

[The minister repeats 1 Pet. 1: 3-9, then all say the Lord's Prayer, with heads bowed, after which the minister repeats 1 Pet. 2: 1-5.]

HYMN. [The congregation will rise and sing, the organist first playing through the music.]

Jesus, the very thought of thee.—**ST. PETERS, OXFORD.**

[Congregation seated.]

RESPONSIVE SERVICE.

MINISTER.—And passing along by the Sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.

PEOPLE.—And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they left the nets, and followed him. Many of his disciples went back, and walked no more with him. Jesus said therefore unto the twelve, Would ye also go away?

Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we have believed and know that thou art the Holy One of God. Now when Jesus came into the parts of Cæsarea Philippi, he asked his disciples, saying, Who do men say that the Son of Man is? And they said, Some say John the Baptist; some, Elijah; and others, Jeremiah, or one of the prophets. He saith unto them, But who say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

[Here let the congregation rise and sing the Gloria in Excelsis. Or, if preferred, it may be repeated in unison by minister and people.]

[Congregation seated.]

SCRIPTURE READING. [By the minister. John 13: 1-11, 36-38.]

HYMN. [The congregation will rise and sing, the organist first playing through the music.]

In the hour of trial.—**MARY MAGDALENE.**

[Congregation seated.]

RESPONSIVE SERVICE. [From Mark 14: 27-29 and Matt. 26: 69-75.]

SCRIPTURE READING. [By the minister. John 21: 15-17; Acts 3: 1-10; 4: 8-12; 5: 29-32; 10: 35-43.]

HYMN. [The congregation will rise and sing, the organist first playing through the music.]

When I survey the wondrous cross.—**WILLIAMS.**

PRAYER.

RESPONSE. [To be sung by the choir without announcement from the minister, the congregation remaining with heads bowed in prayer. In churches where there is no choir the response may be sung by the congregation without rising.]

More love to thee, O Christ.—**KEDRON.**

OFFERING.

SERMON.

CLOSING SERVICE.

MINISTER.—And who is he that will harm you, if ye be zealous of that which is good? But and if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled; but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear.

MINISTER AND PEOPLE IN UNISON:—

Yea, and for this very cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge temperance; and in your temperance patience; and in your patience godliness; and in your godliness love of the brethren; and in your love of the brethren love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ.

HYMN. [The congregation will rise and sing, the organist first playing through the music.]

Jesus, thou hast bought us.—**ST. GERTRUDE.**

[Congregation seated.]

MINISTER.—Finally, be ye all like-minded, compassionate, loving as brethren, tender-hearted, humble-minded: not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing. Yea, all of you gird yourselves with humility, to serve one another: for God resisteth the proud, but giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time; casting all your anxiety upon him, because he careth for you.

PRAYER. [The Congregation seated, with heads bowed.]

BENEDICTION.

MINISTER.—The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you. To him be the dominion for ever and ever.

CHOIR AND CONGREGATION.—Amen.

ORGAN POSTLUDE.

NOTE.—The above Order of Worship is published as an eight page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 cent each. The Congregationalist Services are issued monthly—a complete service, with music, in each issue. Subscription price, series of 1894-95, 25 cents.

* **THE CONGREGATIONALIST SERVICES.** * 1st SERIES, 1-20. 1.—Thanksgiving. 2.—Pilgrim Fathers. 3.—Christmas. 4.—New Year. 5.—Passiontide. 6.—Easter. 7.—Memorial Day. 8.—Children's Sunday. 9.—National. 10.—EVENTIDE SERVICES: 11.—Forgiveness of Sins. 12.—Trust in God. 13.—Days of Thy Youth. 14.—House of Our God. 15.—Homeland. 16.—Humility. 17.—God in Nature. 18.—GENERAL WORSHIP. 19.—"Abide with us." 20.—"Eternal light of light." 21.—"I will extol Thee." 22.—"God be with us for the night is closing." 23.—"I Am." 24.—"I Am the Bread of Life." 25.—"I Am the Light of the World." 26.—"I Am the Good Shepherd." 27.—"I Am the Way, the Truth, the Life." 28.—"I Am the Living One." 29.—"I Am the Master and His Disciples." 30.—Whitsuntide.

Address all orders, which MUST be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

BIOGRAPHICAL.

REV. HENRY MARTYN SCUDDER, D. D.

Another of the great missionary heroes suddenly fell asleep on the evening of June 4, at his home in Winchester, the result of an attack of apoplexy while returning from a funeral. He was literally a "born missionary," his birthplace being Panditeripo, Ceylon, on Feb. 5, 1822. His father was Rev. John Scudder, M. D., and the son grew up with a full appreciation of the sacrifices and satisfactions involved in the calling of a missionary. At the age of ten he came to America in charge of an uncle, was graduated from New York University in 1840 and from Union Seminary in 1843. The next year he returned to the Madura Station, India, and entered upon a career of almost unparalleled industry in the organization of schools and churches, the establishment of a dispensary, the translating of books and in starting the Arcot Mission, which brought him under the care of the Dutch Reformed Board. He was a proficient student in Sanscrit, Tamil and Telugu and did much street preaching in these languages. Naturally his health gave way under the excessive strain and he came to San Francisco, where he was pastor of the Howard Presbyterian Church for six years. Then he took charge of the Central Church, Brooklyn, and his eleven years' services there greatly endeared him to his parishioners who, on the occasion of his golden wedding anniversary, April 18, 1894, sent \$700 in gold as a tribute to their continued affection. The church, under his administration, increased in membership from 350 to 1,350. His next pastorate was over the Plymouth Church, Chicago, but after five years he again went forth as a missionary, this time to Japan, where he labored for two years in Tokio and elsewhere. Returning to America he again visited California, and finally, in 1892, settled in Winchester.

Dr. Scudder had a striking personality, his tall form being crowned with a magnificent head, while a flowing beard added, in later life, a patriarchal air to his dignified bearing. He published a large number of tracts and religious books and in his prime he was in great demand as a lecturer. His wife and two sons survive him. One is Rev. J. L. Scudder of Jersey City and the other Rev. Doremus Scudder of Woburn. The funeral, last Friday, was largely attended and Dr. E. K. Alden made a notable address which will be printed in leaflet form by the American Board. The body of Dr. Scudder was cremated.

REV. GEORGE A. PERKINS.

Mr. Perkins died, May 15, in Wendell, where he had been pastor for two years, at the age of sixty-seven years and eleven months. He was born in Weld, Me., was graduated from Bowdoin in 1849 and from Bangor Seminary in 1852. Two years later he was ordained in Farmington, Me., his boyhood home, and sailed at once for Marash, Turkey, under the American Board. After a service of four years he took a professorship in Robert College, but returned to America during the Civil War. His other pastorates were in Lunenburg, Vt., and Harvard, Mass.

Marriages.

The charge for marriage notices is twenty-five cents.

DYER—BURBANK.—In Longmeadow, June 5, by Rev. S. G. Barnes, assisted by Rev. J. W. Harding, Rev. Edward O. Dyer of Sharon, Ct., and Mary W. Burbank.
HASTINGS—GAY.—In Boston, June 5, by Dr. Nehemiah Boynton, assisted by Rev. F. H. Page, Dr. Robert W. Hastings and Helen S. Gay.

HEALD—GODDARD.—In Newton Center, June 5, by Rev. E. M. Noyes, Daniel A. Heald of Orange, N. J., and Elizabeth W. Goddard of Newton Center.

Deaths.

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

BUSHNELL.—In Oberlin, O., May 31, at the residence of Rev. Arthur T. Reed, Seth Andrews Bushnell, formerly of Hartford, Trumbull County, O., aged 77 yrs., 3 mos. Mr. Bushnell leaves two daughters, Mrs. Reed of Oberlin and Mrs. Judson Smith of Boston, president of the Woman's Board of Missions. A third daughter, the first wife of Prof. W. H. Ryder of Andover, died a number of years since. Mr. Bushnell was one of the early Abolitionists of Ohio and a man deeply interested in all matters pertaining to higher education.
CILLEY.—In New York City, May 31, Mrs. Helen Louise Hutchins, wife of John K. Cilley and daughter of the late Hon. Chester Child and Jane Swan Hutchins of Bath, N. H. Interment at Exeter, N. H.
FAITHFULL.—In London, June 3, Emily Faithfull, the celebrated English philanthropist, aged 60 yrs.
MELVIN.—In South Hadley, June 4, Sarah Hale Melvin, for fifteen years a teacher at Mr. Holyoke College.
NOBLE.—In Chicago, Ill., June 7, Lucy Perry Noble, wife of Rev. F. A. Noble of the Union Park Church, aged 63 yrs.
PERKINS.—In Wendell, May 15, Rev. George A. Perkins, aged 67 yrs., 11 mos.

MRS. J. H. MERRILL.

Ann Elizabeth Dearborn was born in Wakefield, N. H., June 7, 1822. She was married to J. H. Merrill on Jan. 4, 1853, their married life thus being more than forty-two years. She joined the Phillips Church in South Boston in 1853, just before her marriage. Early in life she taught school in her native town, and subsequently, from 1847 to 1852, she was a teacher in the Hawes Grammar School of South Boston. Many of her pupils remember her conscientious work and regard her with warm personal friendship. On May 21 she died suddenly while attending the State Association of Iowa at Spencer. She leaves her husband and two children, a son and daughter, to mourn her loss, with sweet memories of her life of love. Four children, from six months to four and a half years of age, had preceded her to their heavenly home. The way of her going home was fitting for one who had always used so much time for others that small leisure was left to think of herself. In the midst of a life of unselfish activity, surrounded by Christian friends gathered to talk of the things of the kingdom, the Master spoke to her and she joined the circle about the Lord himself.

It was her delight to take to her home for a season of rest and help the weary, sick or discouraged of whom she knew. To the poor and the afflicted she gave freely of relief and comfort, and many were the weak and tempted whom she counseled and strengthened. The beauty of a Christlike soul shone in her sweet face and illumined all her deeds of love. The Woman's Home Missionary Union of Iowa, in their resolutions of sympathy and respect, say:

"In the freshness of our grief we cannot measure our loss. We linger lovingly, with tearful eyes, over the memory of the sweet, true woman who always gave helpful service to every one whose life in any way touched hers. We rejoice that she was one whom we were privileged to know and love."

SICKNESS among children is prevalent at all seasons of the year, but can be avoided largely when they are properly cared for. *Infant Health* is the title of a valuable pamphlet accessible to all who will send address to the New York Condensed Milk Company, N. Y. City.

THEY COME FROM THE OTTOMAN EMPIRE.—Every artist and lover of art furnishings realizes the value of a low Turkish table. In any apartment, placed beside a sofa or easy-chair, it gives the room the last finishing touch needed to make it both artistic and thoroughly enjoyable. Preference should always be given to the genuine imported Turkish tables in important rooms where the highest artistic beauty is desired. These Turkish tables are becoming more scarce every day, and it is doubtful if they can be had after this season except at exorbitant prices. The only place in this city which is now selling them at the former low prices of a few years ago is at the warerooms of the Paine Furniture Company, on Canal Street.

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Sores Broke Out on the Body—Eyesight Affected.

Blood Purified and Affliction Routed by Hood's Sarsaparilla.

"I was poisoned with dogwood twelve years ago and every summer since then I have broken out all over my body with eruptions and sores. Sometimes I have

Not Been Able to See

for a week or two and frequently have been unfit for work for six or seven weeks. I have now taken four bottles of Hood's Sarsaparilla and it has done me more good than all the other medicine together. I recommend Hood's Sarsaparilla for all those who are afflicted with diseases of the blood for I know it has done me

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I can honestly say that I have received more than my money's worth from Hood's Sarsaparilla through the good it has done me. I shall always praise Hood's Sarsaparilla and recommend it to all my friends." ELI WORTHY, 10 Tower Street, Fall River, Mass.

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"I have taken Hood's Sarsaparilla and do not hesitate to pronounce it the best spring medicine I have ever used. It has no equal. It cures that tired feeling, creates an appetite and builds up the whole system." MRS. M. F. McDONALD, McDonald, Me.

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Hood's Pills cure all liver ills, biliousness, headache. 25c.

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Our fashion of using low tables or tabourets was borrowed from the Turks, who today, more than any other nation, understand the employment of these low tables to the greatest advantage.

It is to the Ottoman Empire that we must turn for the best patterns. Here is one from Constantinople direct.

On the paneled top is emblazoned the Star and Crescent of Turkey. The proportions of this table are perfect, and its height from the floor makes it amenable to a dozen needs. They are always used for smoking and tea tables in artists' studios.

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THE BUSINESS OUTLOOK.

While there is additional progress to be noted in many directions in the improvement of trade, there occasionally come to light some rotten spots, products of causes which have been operative through the hard times of the past two years and which have not yet wholly ceased. The second receivership of the cordage combination is an instance. The United States Cordage Co. has failed because of two causes: bad management and poor business. With the first cause we have little to do. Dishonesty or inefficiency will manifest themselves now and then and bring on disaster in good as well as in bad times. But the second cause, the poor condition of the cordage trade, is of wider interest. Manufacturers are at a loss to know where the trade has gone to. In bundle twine or rope there is only the faintest symptom of a reviving demand; there is none of the buoyancy which has characterized the iron and so many other trades. Doubtless there will be improvement in time, but with the advance in prices so general it is remarkable that cordage is excepted. The whole industry is suffering in greater or less degree.

In the marked decline in the prices of the shares of the New York, Susquehanna & Western Railway we find another reminder that our trade gains are not universal. This is a coal road, and unfortunate in that it has been working out certain important and extensive improvements of its property right in the worst period for years for coal producing or carrying railroads. Its financial provision has not been adequate and there is some embarrassment. The bottom cause is the bad state of the anthracite coal business. While there is no open and violent warfare among the several companies, it is a fact staring everybody in the face that coal is selling as low as ever; insiders know that prices are unremunerative and it is a marvel that speculators pay such high prices for the shares of the several carrying railroads. But the high prices must not be regarded as based on present conditions—they are rather a barometrical indication of improvement to come. They are the only such indication perhaps. Certainly such developments as in the case of the Susquehanna & Western indicate just the opposite way.

It is no surprise that the Chicago & Northwestern dividend is reduced—this time to 1½ per cent., against 2½ last December and 3 a year ago. This, one of the best Western railroads, has suffered with the others and as yet shows no signs of doing any better. A great deal hangs on the crops this fall, directly for railroad stockholders, indirectly for the whole country.

Higher prices for iron and steel are again to be recorded, and all along the line commodities are firm. Bank clearings for May were 25 per cent. larger than in the same month a year ago, and only 8 per cent. under the largest total recorded in any year for the month of May.

CHRISTIAN ENDEAVOR NOTES.

At one of the sessions of the Boston Convention the singing will be exclusively from the Psalms.

A story committee is to be found in a British Columbia Junior society. Its duty is to find good stories on the topics for the prayer meetings, and to keep them in a scrap-book after they have been read at the meetings.

A society in Vancouver, British Columbia, whose first members were the only five Japanese Christians in the place, has been the means of the conversion of eighty other Japanese, six of whom became missionaries or preachers.

Another society among prisoners has been formed by one of the convicts in the state prison at Carson City, Nevada, starting with a membership of eleven prisoners. A society for the blind has been formed in Glasgow, Scotland. Philadelphia has two such societies, and another has been sustained for six years at Batavia, New York.

Two years ago the society connected with the Olivet Church, Kansas City, Mo., opened a Sunday school at Ivanhoe Park. A Young People's Society

and a Junior society were formed, a chapel was built and a church was organized. The Junior society has lately given the church a beautiful communion set, which they bought with money they had themselves earned.

The Woman's Board of Missions will give a tea at the rooms of the board, 1 Congregational House, Boston, on Thursday, July 11, from 4.30 to 6 P. M. The guests invited will be the chairmen or one representative of missionary committees of the Congregational Endeavor Societies in attendance at the convention in Boston. An opportunity will be given to meet officers and missionaries of the board. Owing to limited space admission will be only by ticket, application for which may be made at the above address, or at the literature table of the board in Machinery Hall at Mechanics' Building after the opening of the convention.

To do business a man must have dollars and sense. To keep rheumatism and all aches and pains out of the house, keep Minard's Liniment in it.

PENNSYLVANIA RAILROAD COMPANY'S SUMMER EXCURSION ROUTE BOOK.—The most complete publication of its kind. The Passenger Department of the Pennsylvania Railroad Company will, on June 1, publish its annual Summer Excursion Route Book. This work, which is compiled with the utmost care and exactness, is designed to provide the public with short descriptive notes of the principal summer resorts of Eastern America, with the routes for reaching them and the rates of fare. There are over four hundred resorts in the book, to which rates are quoted, and over fifteen hundred different ways of reaching them, or combinations of routes are set out in detail. The book is the most complete and comprehensive hand-book of summer travel ever offered to the public. Its 210 pages are inclosed in a handsome and striking cover in colors. Several maps, presenting the exact routes over which tickets are sold, are bound in the book. It is also profusely illustrated with fine half-tone cuts of scenery along the lines of the Pennsylvania Railroad and elsewhere. Any doubt as to where the summer should be passed will be dispelled after a careful examination of the contents of this publication. On and after June 1 it may be procured at any Pennsylvania Railroad ticket office at the nominal price of ten cents, or, upon application to the passenger agent, 205 Washington St., Boston, Mass., by mail for twenty cents.

JUST AS RECOMMENDED.—Boston, Mass., May 20, 1895. Annie Tracy of 113 Townsend St., Roxbury District, writes as follows: "I have used Hood's Pills and am happy to report that they have done for me all that they are recommended to do. I received the beautiful paper dolls which are sent for one trade-mark from Hood's Pills and ten cents in stamps and think they are very fine."

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Nervous Prostration. Mental Depression. Nervous Dyspepsia. Mental Failure. Freligh's Tonic (A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

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Formula, descriptive pamphlet, full directions, testimonials, etc., to any address.

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Eighty-third Semi-Annual Statement, Jan., 1895.

SUMMARY OF ASSETS.	
Cash in Banks.....	\$410,495.19
Real Estate.....	4,666,572.17
United States Stocks (market value).....	1,453,875.00
Bank, Trust Co., and Railroad Stocks and Bonds (market value).....	3,618,607.50
State and City Bonds (market value).....	813,914.94
Bonds and Mortgages, being first lien on Real Estate.....	519,894.34
Loans on Stocks, payable on demand.....	125,100.00
Premiums uncollected and in hands of Agents.....	504,853.18
Interest due and accrued on 1st January, 1895.....	46,524.22
	\$9,159,836.54
LIABILITIES.	
CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,380,286.00
Reserve for Unpaid Losses and Claims.....	720,119.76
Net Surplus.....	1,079,427.78
	\$9,159,836.54

D. A. HEALD, President.
J. H. WASHBURN, } Vice-Presidents.
E. G. SNOW, }
W. L. BIGELOW, } Secretaries.
T. B. GREENE, }
H. J. FERRIS, A. M. BURTIS, Asst. Secretaries.
NEW YORK, January 8, 1895.

MUNICIPAL SELF-RESPECT AND SELF-ASSERTION.

We fail altogether to see why a population of nearly five million souls, constituting "the mother of free cities," should not be free to unify or "teatify" tax ground rents, decree "betterment," or municipalize water, gas, trams, or even "pubs," without any reference whatever to the arrogant six hundred and seventy "elected persons" at St. Stephen's. The population of the metropolis is larger than that of Scotland and almost, if not altogether, as great as that of Ireland, and its interests are much more homogeneous than are those even of "Caledonia stern and wild," though Scotland has, it must be admitted, to endure evils of centralization of a peculiarly aggravated kind.—A. E. Fletcher, editor of *The New Age*, London.

In the history of our country a municipality has come to be looked upon as simply that portion of the State that has a phenomenally congested population. It has never been conceived as having a life of its own, and has always been dependent upon the will of the State in the legislature. Now there is coming to be developed a municipal conscience. The rights and prerogatives of the municipality are becoming a very distinct conception in the public mind. In some respects New York is bound to be controlled by Albany, but there are other and important respects in which New York objects to Albany, because it is beginning to recognize that there is due to it a certain amount of autonomy. While it may be difficult to draw the line of demarcation between the State and the municipal authority, we feel that there is a very distinct line of demarcation. Emphatically I say that when this municipal conscience comes to be developed, as it will be developed soon, the principle of home rule for New York is going to be very distinctly recognized. It is a thing we are going to fight for; it is to be a part of the fall campaign, and it is a thing we are going to have before we get through. And as we progress in that direction we are going to resent any intrusion of State or national politics into our municipal government.—Rev. Charles H. Parkhurst, D. D.

The modern novel, that is the ideal novel, is a book in which the truth is gathered from every field, from science, from religion, from politics, and woman is the white ribbon that binds them for us.—David Swing.

COMMENCEMENT DAYS.

The following is a list of Commencement and Anniversary days of the leading educational institutions:

COLLEGES AND UNIVERSITIES.

Amherst, Amherst, Mass.,	June 26
Berea, Berea, Ky.,	June 26
Bowdoin, Brunswick, Me.,	June 27
Brown, Providence, R. I.,	June 19
Carleton, Northfield, Minn.,	June 13
Colby, Waterville, Me.,	July 3
Cornell, Ithaca, N. Y.,	June 20
Dartmouth, Hanover, N. H.,	June 26
Hamilton, Clinton, N. Y.,	June 27
Harvard, Cambridge, Mass.,	June 26
Indiana, Bloomington, Ind.,	June 19
Johns Hopkins, Baltimore, Md.,	June 13
Lafayette, Easton, Pa.,	June 19
Marquette, Marquette, O.,	June 13
Mass. Agricultural, Amherst, Mass.,	June 19
Michigan, Ann Arbor, Mich.,	June 27
Middlebury, Middlebury, Vt.,	June 26
Mt. Holyoke, South Hadley, Mass.,	June 19
Northwestern, Evanston, Ill.,	June 13
Oberlin, Oberlin, O.,	June 19
Olivet, Olivet, Mich.,	June 20
Pomona, Claremont, Cal.,	June 26
Radcliffe, Cambridge, Mass.,	June 25
Rochester, Rochester, N. Y.,	June 18
Rutgers, New Brunswick, N. J.,	June 18
Smith, Northampton, Mass.,	June 18
Trinity, Hartford, Ct.,	June 27
Tufts, Medford, Mass.,	June 19
Tulane, New Orleans, La.,	June 20
Union, Albany, N. Y.,	June 27
Vanderbilt, Nashville, Tenn.,	June 19
Vermont, Burlington, Vt.,	June 26
Washington and Lee, Lexington, Va.,	June 19
Wellesley, Wellesley, Mass.,	June 25
Wesleyan, Middletown, Ct.,	June 26
Western Reserve, Cleveland, O.,	June 18
Williams, Williamstown, Mass.,	June 26
Wisconsin, Madison, Wis.,	June 19
Yale, New Haven, Ct.,	June 26
Yankton, Yankton, S. D.,	June 19

SEMINARIES AND ACADEMIES.

Abbot, Andover, Mass.,	June 19
Dow, Franconia, N. H.,	June 13
Kimball Union, Meriden, N. H.,	June 19
Leicester, Leicester, Mass.,	June 13
Montpelier, Montpelier, Vt.,	June 13
North Wisconsin, Ashland, Wis.,	June 26
Phillips, Andover, Mass.,	June 20
Pinkerton, Derry, N. H.,	June 21
Thayer, Braintree, Mass.,	June 25
Training School, Springfield, Mass.,	June 19
Vermont, Saxton's River, Vt.,	June 20
Wesleyan, Wilbraham, Mass.,	June 26
Worcester, Worcester, Mass.,	June 19

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Dr. T. H. ANDREWS, late of Jefferson Medical College, Philadelphia, Pa., says: "A wonderful remedy which gave me most gratifying results in the worst forms of dyspepsia."

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BRADLEY, New York.
BROOKLYN, New York.
COLLIER, St. Louis.
CORNELL, Buffalo.
DAVIS-CHAMBERS, Pittsburgh.
ECSTEIN, Cincinnati.
FAHNESTOCK, Pittsburgh.
JEWETT, New York.
KENTUCKY, Louisville.
JOHN T. LEWIS & BROS. CO, Philadelphia.
MCLELLY, Cleveland.
MISSOURI, St. Louis.
RED SEAL, St. Louis.
SALEM, Salem, Mass.
SHIPMAN, Chicago.
SOUTHERN, St. Louis and Chicago.
ULSTEY, New York.
UNION, New York.

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Silver plate that wears.

Get the Genuine

"1847" Rogers Silverware

Trade-Mark on Spoons, Forks, &c.,

"1847 Rogers Bros."

Manufactured by

Meriden Britannia Co.

Meriden, Conn., 208 Fifth Ave., New York.



This Elegant 'New Rochester' Nickel or Gilt Sewing Lamp

without glassware will be sent express paid to any address for \$120

Chimney and Shade sold everywhere, or we can supply you.

We make 70 other styles of the famous 'New Rochester,' now greatly improved.)

The desideratum for a Summer Lamp; sufficient light with one-quarter the heat of larger sizes.

Bridgeport Brass Co. Bridgeport, Conn. 19 Murray St., N. Y.

IN CORRESPONDENCE SUGGESTED by announcements in our ADVERTISING COLUMNS, please mention that the advertisement was seen in *The Congregationalist*.

GLEANINGS FROM OUR MAIL BAG. THE NEW CONGREGATIONAL HOUSE.

In a recent paragraph *The Congregationalist* alludes to the pleasant rooms several of our Congregational societies now occupy in Chicago, and asks, When will Bostonians be ready to render it possible to substitute better conveniences and sanitary arrangements for the traditionalism of the gray old Congregational House? My answer is this:

First, it does not belong alone to Bostonians to remodel the old or build a new house for our denomination, for all New England will be interested and take stock in a house that will be an honor to our denomination and of great service to our seven societies.

Second, when the officers of the association that controls the present house make a plain and earnest statement of the need and cost of a suitable building, and then have a personal appeal made to those who are abundantly able to contribute for this worthy object, the money will be forthcoming as fast as it is needed to pay the bills; and in two years, if not in much less time, a building will be seen on the hill that will silently but most effectually show to all who gaze on it that Congregationalism still lives and is having a healthy growth.

N. N.

To the Editor of *The Congregationalist*: I was deeply interested in the last week's editorial, Missionary Stock Equal to Any. It brought to mind a church prayer meeting which it was my privilege to attend while staying in Winter Hill, Somerville, last autumn. The pastor was the son of a missionary. He was born in India and has a brother and sister who are missionaries. I was at that time under a cloud of bereavement and the way seemed dark and lonely. The subject at this meeting was faith and the minister opened with prayer and brief but earnest words. He was followed by able helpers among the laymen. No one present could but feel that the missionary spirit had descended from father to son and pervaded the entire meeting. Intellectually it was a feast, spiritually it was uplifting, and never before had I clearly understood the power and simplicity of faith.

H. C. F.

MONEYED MEN TO THE RESCUE.

The battle of Chancellorsville was lost to the Union army because 37,000 men available and eager to be sent in were kept out of the fight. Had they been used in response to the call for help probably Lee's army would have been destroyed. Fields occupied by the American Board, more important than Chancellorsville, are represented as in peril for want of timely re-enforcement. Generals in the battlefield wanting support cannot wait for the operation of a draft. At Madison it was shown that \$80,000 of free assets might have been at once used. They should not be kept out of the fight. But \$80,000 is but a tithe of what is wanted. Millions of dollars are needed which are at the command of those who profess to love Christ. It is trifling with the widow's mites when those who have the ready means to bring relief plan to wait for the cent-a-day collections. Let those who have funds invested at six per cent. interest and securities increasing in value come to the relief of the Board. Then committees can go to the common people and obtain funds for expanding the work of the Board. The final issue is not doubtful, but money is wanted from the men who have it as well as resolutions, devices and prayers.

HOME MISSIONARY.

APPLIED SCIENCE AND APPLIED CHRISTIANITY.

The trolley has been put to a new use in Passaic County, New Jersey. On Monday night of this week a party of men and women connected with the Passaic Street Mission in Passaic chartered an electric car on the New Jersey Electric Railway, and went by way of Paterson to Singac and back. Wherever they saw a group of people on the sidewalks or rural roadsides the car was stopped, and the evangelists sang hymns and exhorted the by-

standers to seek salvation.—*New York Tribune*, June 5.

There is no good arguing with the inevitable. The only argument available with an east wind is to put on your overcoat.—*Lowell*.

Good health and a good appetite go hand in hand. With the loss of appetite, the system cannot long sustain itself. Thus the fortifications of good health are broken down and the system is liable to attacks of disease. It is in such cases that the medicinal powers of Hood's Sarsaparilla are clearly shown. Thousands who have taken Hood's Sarsaparilla testify to its great merits as a purifier of the blood, its powers to restore and sharpen the appetite and promote a healthy action of the digestive organs. Thus it is, not what we say but what Hood's Sarsaparilla does that tells the story and constitutes the strongest recommendation that can be urged for any medicine. Why not take Hood's Sarsaparilla now?

RAYMOND AND WHITCOMB'S TOURS.—A very attractive list of summer and autumn excursions, to occupy from five to nineteen days' time, has been made up by Raymond and Whitcomb, the tourist managers. All of the popular resorts of New England, Canada and the Middle States are included in one tour or another, the range of sight-seeing extending from Niagara Falls to the Saguenay River and Prince Edward Island. The White and Adirondack Mountains are embraced in the program, and with them of course the Hudson River, Saratoga and Lake George. In the course of the season no less than fifty parties will leave Boston on these short trips. Other tours, more extended, are also announced for the Yellowstone National Park, the Northwest, Alaska, California, Hawaii, Japan, China and Europe. Descriptive books may be obtained, free of cost, of Raymond and Whitcomb, 296 Washington Street, Boston.



**Silk
Fancy
Work**

requires most careful washing
with perfectly pure soap. There
is only one perfect soap—that's

COPEO
TRADE MARK

Can be used with the most delicate fabrics. Costs but a trifle—five cents. Your dealer has it.
Made only by
The N. K. Fairbank Company,
Chicago, New York,
St. Louis.

A CHAUTAUQUA DESK FREE
WITH A COMBINATION BOX OF "SWEET HOME SOAP"
FOR \$10.00. THE LARKIN SOAP MFG CO.
BUFFALO, N.Y.

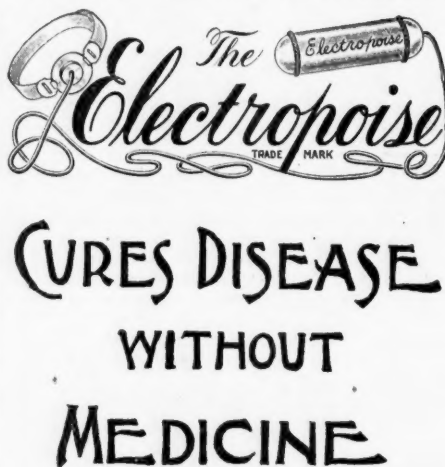


THE RISING SUN STOVE POLISH
AND SUN PASTE

For durability and for economy this preparation is truly unrivalled
3000 TONS SOLD YEARLY

SUN PASTE
"FOR A QUICK AFTER-DINNER SHINE
APPLIED AND POLISHED WITH A CLOTH"

Morse Bros. Props. Canton, Mass. U.S.A.



The Electropoise
TRADE MARK

**CURES DISEASE
WITHOUT
MEDICINE**

It has
Cured
Chronic
Cases

—PRONOUNCED—
"INCURABLE"

NOT A BATTERY OR BELT.
NO SHOCK.

PROFESSOR TOTEN,
of YALE COLLEGE, says,
on page 228, volume 7, of his work,
"Our Race":
"But, thanks be to God, there is a
remedy for such as he sick—one single,
simple remedy—an instrument
called the Electropoise. We do not
personally know the parties who
control this instrument, but we do
know its value. We are neither
agents nor in any way financially
interested in the matter."

Write for book, telling
"What it is" and "How it Cures."

L. A. BOSWORTH, 36 Bromfield St., Boston, Mass.

WRINGING WET

Clothes is a part of every wash. Does your wringer wring dry? Do the rolls wear well? Be sure on both these points, when purchasing a Wringer, by insisting on having the **WARRANTED ROLLS** of the AMERICAN WRINGER CO., the largest manufacturers of wringers and Rolls in the world, with a capital of \$2,500,000 back of their warrant. See our name and warrant stamped on Rolls. Books of useful wringer information FREE. Address 99 Chambers Street, New York.



A LETTER FROM

Mrs. Henry

Ward Beecher

RECOMMENDING

Constantine's

Pine Tar Soap.

(Persian Healing.)



Brooklyn, March 13, 1893.

Charles N. Crittenton Co.,

Gentlemen:—I find the PINE TAR SOAP (CONSTANTINE'S) you gave me quite satisfactory, and have been glad to give samples to several friends, who agree with me that it is among the best specimens of Toilet Soap that we have.

Yours respectfully,

Mrs. Henry Ward Beecher

HEADACHE CAN BE CURED!

Dr. Bacon's Headache Tablets

will cure YOU can't hurt

"PROVE IT!" YES! Write your name and address on postal, and send it to us. We will mail you free samples and full directions on request, or full size 25c. box, as trial, for 10c.

Mention Congregationalist, and write PLAINLY.

HAY. N. PHARM. CO., - HAVERHILL, MASS.

FRENCH National Prize of

16,600 Francs.

No household should be without it.

It is the Tonic of all Tonics

Acknowledged so by every physician.

If your druggist does not keep it, please write and give name and address to

E. FOUGERA & CO.

26-28 North William St., New York.

BETTON'S PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story of Betton's Pile Salve, backed up by thousands of testimonials from prominent people. Instant relief on first application—cure in from one to nine days. At all druggists, or mailed on receipt of Price, 50c. per Box.

Winkelmann & Brown Drug Co. Props, BALTIMORE, MD.

DYSPEPSIA

and "how to lose it." Our booklet will interest you—if you're a dyspeptic. MAILED FREE for the asking. WEART & CO., Philadelphia, Pa.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.

ESTIMATES OF MEN.

GEN. S. C. ARMSTRONG.

As adventurous as Vespucius, as intrepid as Captain John Smith, as fiery and zealous as Patrick Henry, as devoted as Washington, as chivalric as Lafayette, as persistent and patient as Grant.—E. D. Mead.

J. H. SEELYE, LL. D.

He was probably the first American college president to get in close touch with all the students of the institution under his charge. He was eminent in philosophy, letters and public affairs; that made him president of Amherst. But he also knew every student of Amherst by name; that, with his other gifts, made him Amherst's most successful and best-known administrator. He recognized that almost one-half of the students were capable of self-government in the eyes of the law. He proposed to give them the same freedom of personal conduct in college affairs, and he accomplished it. Amherst's students ceased to be boys and became men.—Harper's Weekly.

R. W. EMERSON.

I think that when the literary critic of this century shall appear he will select Emerson from all others as the representative poet in these later days, for the poet is measured in his merit by his power to turn the prosaic facts of his day into spiritual symbols. He must make what is opaque and mechanical in its nature transparent and illustrative of the soul. Now, Mr. Emerson, it seems to me, has elevated into poetic significance out of their prosaic commonplace a hundred facts or events where other poets of this century, less fortunate in their genius, have been able to spiritualize only ten or perhaps only one.—Hon. W. T. Harris, United States Commissioner of Education.

THE CZAR OF RUSSIA.

"Absolutely nothing is to be hoped from the new czar. Never did things seem more hopeless than at this moment. While the late czar lived we looked forward to the accession of his son as the possible beginning of a new era. But he has more than disappointed us. His manifesto was the most autocratic document any czar has yet issued. He is swayed entirely by officialdom. In short, he is essentially commonplace, and influenced by those with whom he is in daily contact. He has no individuality, and will never stand alone." "But will his young wife have no influence?" "I fear not. She is a foreigner, and, moreover, it is noteworthy that all foreign princesses have succumbed to the autocratic influences. I very much fear the consequences. There is rest for the time being; but if the present course be pursued, there will inevitably be some terrible revolutionary outbreak before very long."—M. Stepniak

RUTHERFORD B. HAYES.

His administration was every way one of the most creditable in all our history. He had a resolute will, irreproachable integrity, and a comprehensive and remarkably healthy view of public affairs. Moreover, he was free from that "last infirmity," the consuming ambition which has snared so many able statesmen. He voluntarily banished the alluring prospect of a second term, and rose above all jealousy of his distinguished associates. Never have our foreign affairs been more ably handled than by his State secretary. His secretary of the treasury triumphantly steered our bark into the safe harbor of resumption, breakers roaring this side and that, near at hand. That Hayes was such men's real and not their mere nominal chief in naught dims their fame, though brightening his. President Hayes's veto, in 1878, of the original Bland Bill, for the free coinage of silver by the United States alone, though vain, reflects on him the utmost credit.—President Andrew of Brown University.

Quickens
The Appetite
Makes the
Weak Strong.

AYER'S
THE ONLY GOLD MEDAL
Sarsaparilla

Has Cured
Others
And Will Cure You.

Ayer's Cherry Pectoral for Coughs.



and Women only

Are most competent to fully appreciate the purity, sweetness, and delicacy of CUTICURA SOAP, and to discover new uses for it daily.

In the form of washes, solutions, etc., for distressing inflammations, irritations, and weaknesses of the mucous membrane, it has proved most grateful.

CUTICURA SOAP appeals to the refined and cultivated everywhere, as the most effective skin purifying and beautifying soap, as well as purest and sweetest for toilet and bath.

Sold throughout the world. British depot: F. NEWBERRY & SONS, 1, King Edward-st., London. POTTER DRUG & CHEM. CO., Sole Agents, Boston, U. S. A.

TO
Cure
That
Cough

or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

ADAMSON'S
BOTANIC
Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

10,000 TESTIMONIALS.

\$5,000 Reward for a single one not genuine.

PRICES 35 and 75 CTS. A BOTTLE.

SOLD BY ALL DRUGGISTS.

\$5.00 EVERY DAY! Do you want to represent a large manufacturing company? We will employ a lady or gentleman in every locality at once. No experience required. This is not an advertising scheme but a genuine offer by a responsible concern. No money wanted, simply your name and address. Write today and learn how easily you can make \$5. a day. LEONARD MFG. CO. 20 ADAMS STREET CHICAGO, ILL.

IN WRITING TO ADVERTISERS PLEASE MENTION THAT THE ANNOUNCEMENT WAS SEEN IN THE CONGREGATIONALIST.



FERRIS' Good Sense Waists

Excel All Others



LADIES, MISSES, CHILDREN.

Short, Medium and Long Waist.

White, Drab or Black.

Clamp Buckle at Hip for Hose Supporters. Tape-fastened Buttons. Cord-edge Button Holes.

Sold by all Leading Retailers.

Send for Circular.

FERRIS BROS.

Manufacturers and Patentees,

341 BROADWAY, NEW YORK.

Branch Office, 537 Market St., San Francisco.



Let married girls and girls that hope
One day to married be
Who have with household cares to cope
Just learn one thing from me
I've kept my house all clean and sweet
No cleaner house I know
And this is why it is so neat—
I USE SAPOLIO

IT CLINGS TO THE MEMORY.

Every one was proud of the great World's Fair; proud because they lived at a time when notwithstanding the great financial depression, when banks and business houses were financially wrecked on every hand—notwithstanding such calamities the citizens of every State gathered together the good, the true, and the beautiful, and made of them a gorgeous pageant that outshone even the splendor of the Caesars with all their ancient Roman pomp and magnificence.

It is worthy of note, too, that in this country where so much effort is devoted to the accumulation of wealth, the nation should pause long enough to build such a magnificent peace offering.

Its memory cannot die with this generation, for every right minded man or woman will have a souvenir of the event to leave to their descendants.

The Souvenir Spoons offered by the Leonard Mfg. Co., 152 & 153 Michigan Ave., E. S., Chicago, are genuine souvenirs, and at a price that one can afford to pay.

IN DOUBT.

It is very aggravating at times to be in doubt. You would like to have a certain thing, and you are hovering, mentally,

between yes or no, undecided whether to go ahead or stay behind. Judging from the number of readers of *The Congregationalist* who have not as yet sent in an order for a set of World's Fair Souvenir Spoons, there are many in doubt. They cannot quite persuade themselves that ninety-nine cents will buy six spoons that were sold formerly for \$9.00. They argue

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after-dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the words World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

WHY?

The illustration on this page is a photo-reduction of the set of World's Fair Souvenir Spoons offered by the Leonard Mfg. Co., 152 & 153 Michigan Ave., E. S., Chicago.

The very small sum asked for them, 99 cents, ought to induce every reader to order a set. They are genuine works

of art, and make a beautiful collection of souvenirs of the Fair. The six spoons in plush lined case will be sent prepaid on receipt of 99 cents by P. O. or express money order. Do not send individual checks. If you are not satisfied with them the money will be refunded. Address orders plainly:

LEONARD MFG. CO.,
152 & 153 Michigan Ave., E. S., Chicago, Ill.



that there must be something peculiar about the offer, that there is a catch somewhere. To those who thus lag behind it might be well to say that thousands who have bought them have written their thorough appreciation, and express surprise that the spoons are such beauties. They are really better and handsomer than type can explain, and the offer is a genuine one.